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CHRISTMAS 1975 · FEAST & FAMINE ·
"OUR CUPS RUNNETH
OVER" · · · THEIRS DON'T BY



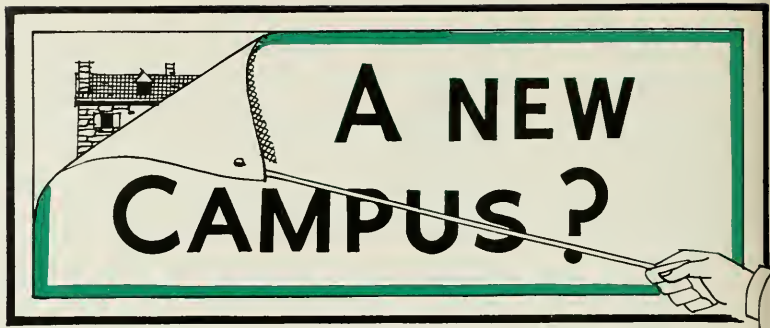
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YOU'VE HEARD THE RUMOURS! HERE ARE THE PRAISEWORTHY FACTS!

EDITORIALS

CHRISTMAS 1975: FEAST AND FAMINE

This issue of the Recorder will be read when preparations for Christmas are in full swing. At least, they will be in North America.

But two thirds of the world's people will not know the why or what of Christmas. They do not know the Babe of Bethlehem or the Christ of Calvary.

Nor would they understand if they were told that Jesus Christ is the Bread of Life.

"Bread," they would say, "what is that?"

Or if the word was "Rice" of Life or "Maize" of Life, they still would not understand. For they are the hungry millions, who don't know what it is like NOT to be hungry. They are the ones who see their children and elderly die through malnutrition and starvation.

Canadian authorities insist they must cut back on grain production lest it be a glut on the market. Food is stored or destroyed to support prices.

And most of the world's people go hungry.

While we feast at Christmas, famine stalks three continents. While we sing, rejoice and exchange gifts, lacklustre eyes, swollen bellies and rickety legs make a mute but vain appeal in newspapers, on TV, even in this Recorder. Perhaps it's not too late to share our feast of love with others. Perhaps it's not too late to urge our government to produce more, to share more.

How about a personal Christmas project to help through Church, Missions, or

It is with joy and gratitude to our God that, on behalf of the Board of Governors, I am able to announce that the contract of sale and purchase with Regis College campus has been satisfactorily concluded. The agreement was finally signed by all parties. We have also signed an acceptable contract on the sale of our Spadina Road property.

The only contingency remaining is that municipal authorities grant the severance of our newly acquired property (about 9 acres of table land, with the Regis College building) from the larger parcel of land which is to be developed, on conditions satisfactory to the Jesuit Fathers. Final closing will occur, subsequent to obtaining that severance, on January 15, 1976 or earlier. Our occupancy of the premises has been set for June 30, 1976.

through World Vision, World Relief (see Barrie Doyle's article) or an agency that combines physical and spiritual ministry?

This could be a merry Christmas for all, if we would only share.

"GOD WAS IN CHRIST . . ."

This season we remember the incarnation of God. If we could get beyond the tinsel and gifts, carols and sentiment, feasting and carousing, and see again what Christmas means, we would stand in awe and amazement at the wonder of God's love and purpose.

Don Hillis of The Evangelical Alliance Mission tells of a small piece of plastic he has in his library. It is one and a half inches

The Board, under the Chairmanship of Mr. Robert McClintock; the Long Range Planning Committee, under the Chairmanship of Mr. Lorne Millar; the Corporation members who have assisted in planning and decision-making; the past President, now Chancellor, Dr. Stewart Boehmer; the Faculty, and all others who have, during these years, prayed and planned—will celebrate a great thanksgiving for the manifold blessings from our Lord, including His provision of adequate facilities for His work at OBC.

"Bless the Lord, O my soul: and all that is within me, bless His holy Name. Bless the Lord, O my soul, and forget not all His benefits."

Victor Adrian, President

square. It would take about 50 of the words you are reading to cover it.

But the plastic square contains 773,746 words! That is the entire 66 books of the Bible. It is called a microfiche Bible, and it is perfectly readable. When it is magnified 100 times!

Do you see a glimmer of what God has done? All the fullness of the Godhead "microfilmed" in Jesus Christ at Bethlehem.

In Him dwells "all the fullness of the Godhead bodily" (Col. 2:9). In Him we can "read" God. In Him we can "know" God. In Him we can "see" God.

What a message for a sin sick world. May Christmas 1975 be known as the time when we not only know Him ourselves, but are determined to make Him known.

What a beautiful 1976 that would be!



BY BARRIE DOYLE*

In a teeming Tuareg refugee camp outside Timbuktu, Mali, an emaciated boy stands mutely in line waiting for his daily, tiny, allotment of food. His stomach is bloated from malnutrition and he faces the possibility of mental retardation because of the deficiency of vitamins and proteins in his diet. His bowl finally filled with milk, he scampers off knowing he will live another day at least.

In a warm wall-to-wall carpeted dining room a young Canadian boy sits. He has just finished Christmas dinner with his family. A half-eaten turkey sits on a plate in the kitchen. The boy's mother picks up a glass of untouched milk and casually tips the milk into the drain. She watches it drip slowly into the sewer system.

The comparisons are obvious. On the one hand there is a land of plenty. On the other there is a land of great need.

Our cups run over with blessing both material and spiritual. The Tuareg boy, the Bengali beggar children on the cover, the tribespeople in Ethiopia and the hungry in Honduras have little they can point to and say they are blessed.

It used to be that politicians spoke of our earth as having three worlds: The west; the Communist world; and the developing third world. Now, however, there is a fourth world—a world of hunger—which is growing larger each year.

Famine, drought, population growth, poverty and failing economies have combined to create a highway of hunger cutting a swath across the middle third of the world. Recent surveys indicate that more than one quarter of the world's population are either victims or potential of this hunger belt. But the starving are only the primary victims of this hunger belt. The statistics do not include the millions more "lesser" victims who fall prey to disease. For as hunger attacks it brings with it a greater susceptibility to even the simplest of diseases; influenza and the common cold can be killers in a weakened body.

None of this should surprise Christians. Christ warned that disease and increased

famines would mark the last days. The recent surge of interest in prophecy and the resulting increase in prophecy books have all dealt with the problem of hunger and its place in future events. But prophecy study does not alleviate the Christian's responsibility to cope with the problem in the here and now as well as its place in the there and then.

How bad is it?

A recent NATIONAL GEOGRAPHIC article stated that 1.5 billion people already suffer from malnutrition in the hunger belt which stretches across the equatorial regions. That belt comprises more than one-quarter of the earth's population, yet these people and lands produce less than one-fifth of the world's food.

The current food crisis began in 1972, a year when severe weather problems created food shortages in formerly self-sufficient countries. The harvests declined for the first time since World War II and catapulted many of these countries into the world grain market, depleting an already depleted supply of grain. Soviet Russia, which formerly tightened belts at times of shortages, instead completed the most massive purchase made by one country in one year. Their grain purchase tripled prices and shut poorer, and needier nations, out at a time when their needs were greatest. In the mid-60's the world food supply had a high of 90 days in reserve. By 1974 it was down to fewer than

30 days and in 1975 the reserves were down to two weeks.

Other problems compound the hunger situation.

In the nations where food is hardest to obtain, the population is spiralling out of control. Family planning is generally a failure. In many countries the uneducated tribespeople are ignorant of the miracle of conception and birth, thus frustrating the best motivated efforts of governments and health organizations to control population. (One Bengali woman could not be convinced by doctors that intercourse and birth were in any way related). There is also suspicion of family planning. Many children mean old age security. A government or organization which recommends smaller families is immediately suspected of interfering with that security.

Then too, there is a new fear being expressed by climatologists that the world's monsoon belt may be shifting. The shift, they say, means a drying up of previously wet areas; in other areas colder weather may ensue, shortening the growing season. The result, said the GEOGRAPHIC, is that there may be "catastrophic new droughts in heavily populated areas." And droughts mean famine.

Today, famine stalks Chad, the Cameroun Republic, Ethiopia, Kenya, Mali, Mauritania, Niger, Senegal, Nigeria, Somalia, Sudan, Upper Volta, India, Bangladesh, Cambodia, Haiti, Honduras, Afghanistan, Laos, Sri Lanka (Ceylon) . . . the list is endless.

The hunger belt is not stopping at those borders either. Much of Central America is now suffering from drought. Countries which formerly had a favorable food situation are now finding it hard to feed their own people much less export food to other hungry nations.

In all, says the United Nations, 33 nations are listed as "most seriously affected" by famine and drought.

* Barrie Doyle is a Canadian journalist who worked on the Toronto Star, Toronto Telegram, Christianity Today, and now is Director of Communications for the World Relief Commission.



Neither dishes nor tummies are very full!

Yet in North America we have surfeit of food. More food is given in a month to pets in North America than many Bengali or African children may see in a year. In North America we feed our canaries and budgies millet seed as a "treat" and pet food companies buy huge quantities of the seed to satisfy the bird market. In Africa, millet is the staple of the people's diet. A mere five ounces represents their daily allotment. It is husked, ground into flour, mixed with water and cooked or eaten raw.

Surely this says something about our sense of values.

Nevertheless, we should not feel guilty because we "have" and others do not. Those who play on guilt feelings can only harm themselves in the long run. Sooner or later North Americans will react adversely to the implications that they should feel guilty because they are blessed. Sooner or later that reaction will result in a drastic reduction of aid to the less fortunate countries. People do not like to feel guilty and they do not like to be constantly blamed for events which, by and large, are out of their hands.

Does this then mean that the status quo is to be accepted? Does it mean refusing to help as millions starve?

World Relief for one is not satisfied with that response.

Nor was the apostle John, who very bluntly and candidly reminds us that belief in Christ demands giving as well as taking: "But if someone who is supposed to be a Christian has money to live well and sees a brother in need and won't help, how can God's love be with him? Little children, let us stop just saying that we love people; let us really love them and show it by our actions." (1 John 3:17, 18 LB)

Helping others in need can be an act of worship. We can feed the hungry, clothe the naked, take in the homeless, visit the imprisoned if the grace of God is with us. We do not do these things out of guilt feelings, but out of love—His love.

World Relief has a motto, "food for the body, food for the soul", which indicates

that such assistance is not a case of "either" physical relief "or" spiritual help, but rather that it is both. On the coin of the gospel, spiritual help is heads; physical relief, tails. Without either heads or tails it would be a counterfeit coin. Without either physical or spiritual assistance it is a counterfeit gospel.

In Bangladesh, WRC has been active since the bloody war which resulted in independence for the battered and starving Bengali people. Today, an experimental agricultural program in southwest Bangladesh has been acclaimed by government consultants as "an unique project so far without parallel in Bangladesh; unique in effort and unique in opportunity."

The project, located at Dacope Thana (district), involves some 10,000 families. With WRC help and with the input of Bengali Christians, farm crops have increased rice yields to 300 per cent above prewar levels. By building dikes to keep out salt water from the Bay of Bengal and by using irrigation during the dry season the flat marshy land has been turned into rich rice-bearing land. Where before one rice crop a year was standard, now there are two. In addition more crops are planned, particularly sorghum, corn and others which mature in 60-90 days rather than the five or six months necessary for rice. Fishing is another food industry being created by WRC in Dacope. Stocked ponds are being located throughout the project area and that supply, coupled with the excellent possibilities in the wide rivers around Dacope, provides yet another example of alternate food possibilities available for the seeking.



Allah has not answered, so he sits dejected, starving, having lost everything including his family, crops and live stock.



WRC funded SIM famine relief and rehabilitation in Ogaden, Ethiopia. Here a young nomadic boy, too weak to digest solid food, receives an intravenous transfusion.

But the spiritual side is not forgotten. With WRC help the national Christians formed their own relief-rehabilitation team, Christian Social Services. That team is now involved in extensive evangelism with correspondence courses and travelling national evangelists.

The same story can be told in Thailand. There, in the northeast district around Udorn, WRC has joined with the Evangelical Covenant Church to build and maintain the Udorn Christian Service Training Center. There, programs have been created to provide pastoral leadership training, agricultural development, community health development and functional literacy for the people.

While the agricultural programs solve the initial problem of feeding hungry people, Covenant missionary and WRC Field Director Jim Gustafson explains there is a further long term benefit. As Christians in particular learn new and improved agricultural technology at the center and use them on their own plots of land, crop yield and cash incomes will increase. The Christians then increase their own church giving, thus enabling the national churches (there are 25 of them linked to the service center) to become self-sufficient.

Everett S. Graffam, WRC's Executive Vice President, notes that the purpose of the programs is to give the people a "helping hand", not a "handout". It is also to tell others about Jesus' love for them.

Working with Sudan Interior Mission in Ethiopia, WRC has helped fund mobile medical teams to travel through the famine-struck Ogaden. Most of the money

for that assistance comes from Canadians who give through World Relief Canada.

Food for the body and food for the soul. The two go hand-in-hand.

But if there is one thing World Relief has learned in its 30 years of relief operations and scripture study, it is that the hunger and poverty problems of this world will not go away. Nations which once were able to "keep their heads above water" in providing for their people are now sinking under the wave of famine.

The sad fact is that there are no "instant" solutions; no miracle foods in sight; no vast improvements in food production in the offing. If anything, the crisis is getting worse.

There are Christians, however, who care enough to share no matter how insurmountable the problems seem. They give to World Relief and other agencies out of love and compassion. They realize that as they give to the least they are in fact giving to the Lord.

They give at "meal-less banquets" where the cost of a dinner is donated to relief efforts and the time for eating spent instead in fasting and prayerful thankfulness to God that they are blessed above and beyond what they deserve. Others tithe their weekly grocery budget to famine relief in addition to their regular tithing. Youth groups hold walk-a-thons. One young people's group held a rock-a-thon where they were sponsored for every hour they rocked in a rocking chair. That small rural church group raised more than \$2,000 for famine relief.

They give out of love, not guilt. They give because they are concerned that their Christmas should provide so much while others spend Christmas dying of hunger in a gutter.

They give because their cups runneth over while others don't.

WORLD RELIEF MISSIONS

Founded more than 30 years ago, WRC has provided relief assistance in more than 30 countries around the world.

It is the official relief agency of the National Association of Evangelicals in the United States representing 38 member denominations and more than 30,000 churches. Non-member churches and denominations also look to WRC as their relief agency. Supporting denominations

and churches receive regular project stewardship reports as well as full annual financial stewardship reports. To date, despite inflation WRC has maintained an average of 90 per cent of all giving going into relief work; only ten per cent is used for overhead. Money specifically designated for projects or countries is sent totally intact to the place indicated. WRC is a non-profit agency registered with the United States and Canadian governments.

In early 1975 World Relief Canada was formed in Toronto with Evangelical Fellowship of Canada President, Dr. Charles Seidenspinner elected President. The Canadian agency was set up in response to increased giving to World Relief Commission by Canadians. Canadian funds sent to the United States were being severely penalized by currency exchange and were not tax deductible under Canadian law. However, with the new arrangement Canadian funds are deductible and are totally processed and dispersed through the Canadian office at Box 114, Station F, Toronto. Already more than \$100,000 has been sent to various countries by World Relief Canada.

Through its programs, WRC provides both emergency and long-term assistance to those suffering from both natural and man-made disaster. It works primarily through mission agencies and the national church rather than send North American staff overseas. WRC's work can be seen in its films, among them the award-winning "Africa, Dry Edge of Disaster".

THE HOME OF LOVING FAITHFULNESS

High up in the hills of New Territories, Hong Kong, and within shouting distance of mainland China, is a great mansion, decaying in the midst of an estate being reclaimed from a jungle of undergrowth, massive trees and waist high weeds.

On the roadway, beside two iron gates is the simple inscription:

THE HOME OF LOVING FAITHFULNESS.

Whatever the Chinese characters may portray, those English words describe love and faithfulness set with Christian compassion.

The Home has recently been taken over to help fulfill the vision of two English women Valerie Conibear, Wendy Blackmur and their co-workers.

Their vision? To take the warped and twisted bodies and minds of retarded Chin-

ese children and care for them in the love of God. Children who would be left to die or be abused throughout a foreshortened life. This is their vision.

Their work? The hard, backbreaking work of reclaiming the house and gardens as a setting for their children. And the tender, loving care that is necessary for the spastic, retarded children who are in their care. Plus doing Child Evangelism work among the families of military personnel. And working in the whole needy community, as God opens doors for them.

Their "children" range in age from little babies to teenagers. At the age of four years and eight months, one weighs in at 17 lbs., has no head control, no speech and must be diapered (and changed some 7 times a day, as are most of their charges.)

Taking over the empty "mansion" was an act of faith that God is honouring. And these two lovely English girls, hidden from the world to care for their charges, display faith and courage that is humbling to see.

How can they stand the spastic, drooling, helpless mites whose demands on them are endless, and whose needs are enormous?

Listen to Valerie as I posed that very question to her:

"When we talk to them of the love of God, and care for them with the compassion of Jesus, they respond so beautifully that we can only see them as the children of God."

And that's what it's all about. That's what the Home of Loving Faithfulness is all about! Write to them if you want to know more. Or to help.

*Home of Loving Faithfulness
250 Kee Tung Main St.,
Sheung Shui, New Territories
Hong Kong*

CREATION EVENT EXPLORED IN NEW MOODY FILM ON TIME

WHITTAKER, Ca. (EP)—The discoveries of modern science have brought mankind to the opening words of the Bible, say the producers of a new Moody Institute of Science film titled, "In the Beginning . . . God."

"The farther out into space we look, the further back in time we go," observes Robert L. Miller, director of photography for the film, a vehicle designed to document the advances in scientific understanding of the universe through the use of radio astronomy."



Anatomy of an evangelical

by Lloyd Mackey

KIRK AND DOROTHY DUPRE (rhymes with "free") could be anybody's nextdoor neighbors.

He is a police officer; she, a supply teacher. They have two attractive children, aged two and six. They live in a comfortable home in Whitby, Ont., just blocks from General Motors' giant Oshawa plant.

Kirk grew up in a rural United Church near Napanee, Ontario. He was superintendent of his church's Sunday school and president of Belleville Presbytery's Young People's Union. At one time, he considered entering the United Church ministry.

Then he and Dorothy, whom he met in Y.P.U., left the United Church.

Now they are active in Whitby Bible Church, a conservative evangelical congregation. Census figures and newspaper church page ads show such churches are growing in number and variety. While many evangelicals are in "mainstream" churches, at least half a million feel strongly enough about their faith to join purely evangelical groups.

Some groups are whole denominations, such as the Pentecostal Assemblies of Canada, with a following of 200,000. Others are independent congregations such as Peoples Church, Toronto, with 2,500 supporters, or the Dupres' church with about 60 adherents.

Such evangelicals believe liberal churches have abandoned the Bible for theological fads. They view the United Church's pluralism as weakness and point to dwindling memberships and Sunday schools as proof of "unbelief" in the ranks.

Among themselves, conservative evangelicals differ widely. But they all agree on two basic beliefs. One is that the Bible is God's Word. The other is that every per-

son needs spiritual rebirth to enjoy life on earth and be sure of heaven after death.

The Dupres share that certainty and like to associate with others who believe the same thing. They like to worship and learn about the Bible informally. In their church, they believe, lay people have more than a token part in spiritual leadership.

They believe that "foreign missions" are important, and like to choose the missionaries they will support.

Sunday starts early for the Dupres. They gather up neighborhood children whose parents don't go to church and take them to Sunday school.

Most Sundays the children compete in "Sword Drill", a game of finding and reading verses from all parts of the Bible to make them familiar with the location of every book. (The name reflects the evangelical belief that the Bible is a spiritual two-edged sword.)

While the children are in Sunday school, one of the laymen teaches an adult Bible class. Then at 11 a.m., the worship service begins, with mostly the same people.

Kirk leads a rousing gospel hymn sing. The sound ricochets around the 300-seat, 100-year-old church, bought from the Presbyterians a few years ago. The Presbyterians took their organ with them, so the songs are accompanied on the piano by elderly John Knott, who also trains an ungowned junior choir.

Then the pastor, Paul Cornish, takes over. Cornish is young, tall, serious, and a recent graduate of Dallas (Texas) Theological Seminary, one of the foremost evangelical schools. He is a counsellor at a provincial government training centre for delinquent boys; the Bible Church does not pay him.

Though Cornish's delivery lacks color, his statements are forthright. The 40-minute sermon is like a lecture, and his lis-

teners thumb their large Bibles as he moves them from one passage to another. At the end, he asks one of his listeners to lead in an impromptu closing prayer.

Meanwhile the children have retired to the church basement with Dorothy and two other adults. Dorothy conducts a Bible memory training game which takes almost a third of the junior worship period. She writes a text on the blackboard, then erases one word at a time as the children recite it.

After church, the worshippers stay on for half-an-hour or more socializing. They might talk church business, and the membership is so small it is not hard for each to have his say. Some Sundays, the men will tinker with the temperamental heating system.

Some check the church's small but carefully selected library, which tells a good deal about what the Bible Church people do not believe.

Under the "false systems" category, for example, are books which tell how to "lead a Roman Catholic to Christ" and describe how Communism allegedly influences most Christian denominations. Other leaflets attack the papacy, Seventh Day Adventists and the United Church curriculum.

The Dupres are in church again Sunday evening. At least once a week they meet with a Bible study group, usually in someone's home. They send their six-year-old daughter to an independent Christian school, and believe it is well worth its \$800 a year cost to protect her from sex education, the theory of evolution, and the lack of Bible teaching in the public school.

Most of their friends are from the Bible Church or similar congregations. An enjoyable social evening consists of having such friends over to "talk about the things of the Lord" in their comfortable living room. There will be no liquor; smoking, too, is frowned on. Language and jokes are clean; even "darn" and "heck" are borderline. Playing cards or gambling games are taboo, but Monopoly is all right. They seldom go to the movies. A real Christian, they believe, has enough inner happiness that he need not depend on the entertainment "crutches" that worldly people need.

The small, struggling church that the Dupres and their friends attend is typical of many across Canada. But just as many evangelicals attend rapidly expanding churches with large, modern buildings and highly organized programs.

The Robert Churchills, who also live in Whitby, drive 60 miles each Sunday to join 2,500 others at Canada's largest evangelical congregation—Peoples Church of Toronto. They like the fact there is some-

thing special for every member of the family and enjoy being part of something big. The fact that none of the ministerial staff from Peoples has time to pay a pastoral visit does not bother them.

Across town in Whitby, the Sunday school at Faith Baptist Church numbers over 300. Several buses crisscross town to pick up youngsters. The church seats 250. Every seat is taken for Sunday morning worship, and close to 200 come in the evenings. Faith Church is affiliated with the Fellowship of Evangelical Baptists, a group which sees itself quite separate from the mainstream of Baptist tradition.

Calvary Temple, a Pentecostal Assemblies of Canada church, draws the evangelical crowds in Winnipeg. It recently let a \$1.3 million contract to double the space for its 1,200-member Sunday school.

In Ottawa the leader is Metropolitan Bible Church, a congregation with no denominational ties (A.G.C. Ed.). It runs a strong multichoir music program under the direction of Don Jost, former music director for evangelist Barry Moore.

Many of the growing evangelical churches are affiliated with the Christian and Missionary Alliance. Its ministers seldom apologize for recruiting people from other denominations. One of their techniques is to advertise their Sunday evening services widely with the hope of drawing persons who attended their own churches in the morning.

"I hope the evening visitors will notice the difference between a 'live' church and a 'dead' one, and start coming Sunday mornings," one Alliance minister confidently told us.

In Prince George, B.C., the 300 people who attend the Evangelical Free Church give \$80,000 a year to missions—three times as much as they give for local operations. Their ministers have three firm guidelines: the church makes its own decisions about which missionaries to support, members should give at least ten percent of their income "to God," and young couples are advised that if they budget sensibly and give God His part, God will "prosper" them.

The people at Whitby Bible Church would fully agree with the Prince George emphasis on foreign missions. They give substantial support to, among others, Pamela Eadie, a school friend of Dorothy's, who teaches in an evangelical school for the deaf in Puerto Rico.

Evangelicals often point to their own record in recruiting missionaries as being much better than that of the mainline denominations. For instance, the Plymouth

Brethren with 10,000 Canadian members support 180 missionaries, while the United Church, with one million members, has only 160 overseas.

Dupre says such statistics indicate the United Church is more interested in social action than promoting the gospel.

And the Rev. Paul Smith, minister of Peoples Church, says, "The salvation of lost souls is our primary goal. Everything we do is geared to that end. This includes our foreign missions program which this year will contribute over \$700,000 to the partial support of nearly 600 missionaries or national church workers on foreign fields. We don't deny the importance of the social gospel, but we do believe that before social changes can be effected, lives have to be changed."

The way to change lives, evangelicals believe, is through evangelism and revival at home.

The altar call is still an important part of worship at many evangelical churches. Paul Smith of Peoples Church says that every time he asks people to confess publicly their decision to accept Christ, seven to ten come forward from the crowd of 2,000.

In an increasing number of evangelical churches, lay people are being trained to call on those who have signed the church guest book. The caller's specific objective is to urge a "personal commitment to Christ."

The technique, like many in Canadian evangelicalism, is an import from the United States. Hundreds of Canadians travel south to take courses in lay personal evangelism at a Florida Presbyterian Church where membership jumped from 17 to 2,000 in nine years.

(Most Sunday school material in evangelical churches is imported from the U.S. too. Part of the reason is that many of the denominations are too small and splintered to get along without help from their American counterparts.)

Hand in hand with zeal in evangelism is zeal for "revival". Many evangelicals believe one of the best ways to heal the hurts of church and society is for revival to "happen" and sweep Christians along with it. Such a revival began in Saskatoon in 1970 and fanned out across the prairies and British Columbia, sparked by Ralph and Louis Sutura, accordion-playing preachers from New Jersey. All services had "afterglows"—confession and prayer sessions which often lasted until early morning. Hundreds said their marriages and homes had been mended. Some went to department stores to confess past shoplifting.

Western evangelicals see the "revival" as one of the most significant events in their history. The Rev. William MacLeod, minister of the Saskatoon Baptist church where it began, now works full time igniting revivals, or at least trying to find out where God wants them to happen.

One factor in Kirk Dupre's leaving the United Church was classes at what is now **Ontario Bible College** in Toronto.

Half a century ago, evangelicals downgraded education, sometimes boasting that their BA's came from being "born again". Then came the Bible school movement. Its campuses drew many rural young people and still train many evangelical ministers. As evangelical churches grew stronger, Bible colleges, with some liberal arts courses, were developed. The three largest are in Toronto, Winnipeg and Regina.

In addition, some evangelicals saw a need for their own liberal arts colleges such as Richmond, north of Toronto, and Trinity Western, near Vancouver.

In general, though, most evangelical ministers still don't have the education of their mainline colleagues. Their better-educated members sometimes have misgivings about that. But they stay with their churches because they find in them a spiritual vitality they don't find elsewhere.

Many evangelicals really believe their non-evangelical friends are hell-bound, and a fair number still hold the idea that hell is a real lake of fire.

If your evangelical neighbor can be persuaded that you have been spiritually reborn, and that you believe in the Bible as the word of God, he may try—for your own good—to get you to attend his church.

Not Kirk Dupre, though. "When I hear of real born-again Christians in the United Church taking their stand against unbelief, I thank God, because He has put them there as missionaries," he says.

And though he never expects to re-join the church of his youth, he remembers that it was in a United Church, through a United Church minister preaching an evangelical sermon, that he himself was born again.

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WE NEED FRIENDS TOO!

Do you have friends, neighbours, pastor, who would like to receive the Recorder? It's FREE!

Please send names and complete addresses to the Editor, and we will send sample copies.

Thanks for making friends for us!

Editor

SEMINARY NEWS



O.T.S. FACULTY APPOINTMENTS

On behalf of the Board of Governors, I am happy to announce the new appointments to the faculty of ONTARIO THEOLOGICAL SEMINARY. These men all need encouragement and prayer. These you can help supply.

DR. ROY R. MATHESON, B.Th., Th.M., Th.D. Dr. Matheson has served as Academic Dean of Ontario Bible College with distinction and dedication. He has now been appointed by the Board of Governors to be Dean of Graduate Studies. He possesses an earned doctoral degree from Dallas Theological Seminary, and has had experience in pastoral ministry (4 years), in Bible College teaching (11 years), and in Bible College administration (6 years). In addition to the administration of the Seminary, Dr. Matheson will instruct in the New Testament department. He has been recognized in the Toronto area as an excellent pulpit expositor, and has ministered widely in churches of several denominations. He has published several exegetical articles in *Moody Monthly*, and written a number of College level courses in Biblical studies.

DR. DONALD A. LEGGETT, B.A., B.D., Th.M., Th.D. Dr. Leggett will serve in the Seminary as Associate Professor of Old Testament Studies. He has recently completed the doctoral programme in Old Testament Studies at the Free University of Amsterdam, and completed as a part of the doctoral requirements the publication of a book entitled "The Levirate and Goel Institutions in the Old Testament with Special Attention to the Book of Ruth." The book has received excellent reviews in several current evangelical publications. Dr. Leggett has taught at Ontario Bible College since 1964. In the summer of 1975 he served as guest lecturer in Old Testament at Regent's Summer School in Lindsay, Ontario.

DR. RICHARD F. HOUTS, B.S., B.D., M.R.E., Th.M., D.R.E. Dr. Houts will serve in the Seminary as Co-ordinator of Field Education. His doctoral degree, completed at Southern Baptist Seminary, emphasized the role of Field Education in the preparation of pastoral candidates. In addition to his extensive academic training, Dr. Houts has had experience as a Minister of Education in local churches, and in Bible College teaching both at Ontario Bible College and at a Bible College in California.

DR. MARIANO DI GANGI, B.A., Th.M., D.D. Dr. Di Gangi has been appointed to serve on the Seminary faculty as the Professor of Pastoral Studies. He is a graduate of Westminster Theological Seminary, the Presbyterian College of Montreal, and holds an honorary doctorate from Gordon-Conwell Theological Seminary. He has served with distinction in several important pastorates in Canada, including St. Enoch's Presbyterian Church in Hamilton, and in the United States at the historic Tenth Presbyterian Church of Philadelphia, where he succeeded Dr. Donald

Grey Barnhouse. Since 1967 he has served as the North American Director of the Bible and Medical Missionary Fellowship. Dr. Di Gangi has been visiting lecturer at a number of institutions. A prolific writer, his recent publications include "The Spirit of Christ."

DR. VICTOR ADRIAN, B.A. (Hon.), B.D., M.Th., Th.D. Dr. Adrian will assume the presidency of Ontario Theological Seminary in addition to his present role as president of Ontario Bible College, and will do some instruction in the Seminary in the areas of Systematic and Historical Theology. Dr. Adrian possesses an earned doctoral degree from Concordia Theological Seminary, and has had extensive experience in teaching at all levels of education, and in administrative responsibilities. He has published several major articles, including "The Missionary Message of the Old Testament" in the book *The Church in Mission*.

DR. WILLIAM R. FOSTER, B.A., B.D., Th.M., Th.D. Dr. Foster will serve as Executive Vice-President with responsibilities relating to both Ontario Bible College and Ontario Theological Seminary. He will be teaching part-time in the Seminary in the areas of Old Testament and Systematic Theology. Dr. Foster possesses an earned doctoral degree from Grace Theological Seminary. He has had extensive experience in teaching and administration as well as experience in pastoral ministry and local church planting. He has published several articles in the field of Theology and the Old Testament in the *Grace Journal*.

We feel that this is a good, capable, spiritual faculty to initiate our new Graduate Division. We look to the Lord for His blessing and favour on this new venture.

Victor Adrian, President



To the Praise
of His Glory



Dr. V. Adrian
President



Dr. R. R. Matheson
Dean of Bible College



Dr. W. R. Foster
Vice-President



Dr. R. F. Houts
Field Education



Dr. D. A. Leggett
Old Testament



Dr. M. Di Gangi
Pastoral Studies

ontario theological seminary

ONTARIO THEOLOGICAL SEMINARY: TRAINING TOMORROW'S CHURCH LEADERS TODAY

Dr. Roy R. Matheson*

In September of 1894 the Toronto Bible Training School was preparing to open its doors to the first group of students enrolled in its Bible programme. They came, eager to train for the Gospel ministry in Canada and around the globe.

A glance at a newspaper in 1894 would reveal that the world in which they ministered was vastly different from circumstances facing ministerial students today. Toronto was a growing city of about 200,000 people. The country as a whole was shaking itself out of a depression. Sir John A. Macdonald had died in the opening part of the decade. The Conservative Government in Ottawa was in trouble, soon to be unseated by the Liberals under the leadership of Sir Wilfred Laurier.

In September of 1976, over 80 years later, the same institution will welcome another initial entering class as the first full year of our Graduate Division, **ONTARIO THEOLOGICAL SEMINARY**, is launched. This group will face an even greater challenge than those who came in 1894. They will serve in an over-crowded, polluted world, and will minister to people who are unconsciously manipulated by the mass media. They face unique ethical problems brought about by recent advances in science technology and medicine. It is imperative that the training of Christian leaders keep pace with contemporary needs. This is only one factor involved in the launching of the new Seminary programme. Other indications have made it clear that this is God's time to begin graduate training.

The Need for Graduate Training

In recent years the College has studied the activities of its graduates after they leave the campus. It is evident that a growing number do not see their Bible College training as terminal. Many go on to university to secure an arts degree and then

proceed to the United States for study in an evangelical seminary. Many will undoubtedly continue to follow this course and obtain graduate training at institutions like Dallas, Grace, Gordon, Trinity and Westminster.

This route is becoming less viable for many, however, since it is now more difficult to obtain permission to work while studying in the United States. For married students especially, a three or four year programme with neither partner working during the school year creates a financial impossibility for most families. The same is true not only for graduates of OBC, but also for the university graduate who wishes to pursue graduate theological training in an evangelical setting.

The College is presently in an opportune position to provide such training in Canada. Ontario Bible College possesses a charter from the provincial government authorizing the granting of graduate theological degrees. The Seminary will be situated in one of Canada's largest metropolitan areas providing ample opportunities for employment and Christian Service. The positive response from evangelical leaders across Canada has indicated that such a venture is a needed one.

Nature of the Programme

The initial programme will emphasize pastoral preparation, but will be flexible enough to provide study opportunities for those involved in world missions and other areas of Christian work. The Seminary faculty is committed to the following emphases in the training of graduate students.

(1) **The training must be Biblically-centred.** It has been the experience of many graduate institutions to veer from the orthodox position from which they began when the pressures of contemporary thought and society have made their inroads. Each year at OBC the faculty are required to sign a doctrinal commitment affirming their belief in the tenets of the evangelical faith held by the College for 80 years. The same will be required of Seminary faculty and thus will ensure that the graduate institution will be as firmly committed to the Scriptures as the College has been in the past.

This commitment involves more than the signing of a doctrinal statement, important as that is. It means communicating a love for the Scriptures to the students who study such courses as New Testament and Old Testament Exegesis and Biblical and Systematic Theology. It is the hope of the faculty that students will be infected

with a love for the Word of God in such a way that they will bring to the pulpit a consistent expository ministry of the Scriptures.

(2) **The training must be people-related.** At the College we have often asked mission and church leaders what type of candidate it is they are seeking. As they tick off the qualities they feel are essential for ministry they usually add, "Send us someone who can get along with people". A pastor may have a strong pulpit ministry, but if he cannot relate to people on an individual basis, his usefulness is severely limited. Compassion, empathy and warmth are characteristics that will hopefully be cultivated in these future servants of the kingdom.

(3) **The training must be experience-oriented.** The ancient pun about "a seminary becoming a cemetery" can too easily become a reality. A graduate institution can become an ivory tower of evangelism where the student is isolated from the very people to whom he will be ministering. One means of counteracting this problem is through an effective Field Education programme. Dr. Richard Houts has been appointed Field Education Co-ordinator and brings special skills and insights to this area. He will be supervising a programme where students become deeply involved in the ministry of the local church. The Seminary thus hopes to correlate the Field Education experience with the classroom learning in as close a way as possible.

Relationship with the College

The relationship of the new Seminary to the existing undergraduate programme is one that has received considerable attention. The College has existed for 80 years, and like a wise parent has a wealth of background and experience to pass on to its new child. At the same time as a child grows, it seeks to establish its independence even though good family relationships are maintained.

In the same way the Seminary sees the need to maintain a sense of community and fellowship with the undergraduate parent. It is also imperative that the new institution have a sense of independent identity.

Ontario Theological Seminary will have a distinct faculty and separate classes from its undergraduate counterpart. Only students with recognized baccalaureate degrees will be admitted to the M.Div. programme. The Seminary plans to follow the guidelines of the American Association of Theological Schools (AATS) as closely

* Dr. Matheson, Academic Dean of O.B.C., has been appointed Dean of the College's Graduate Division, Ontario Theological Seminary.

as possible. In this way the Seminary can be engaged in genuine graduate work and at the same time capitalize on the experience and strengths of the College division.

Plans are currently underway in a number of areas. Along with the full-time M.Div. programme, the Seminary plans to offer Monday courses for those currently involved in full-time work. In this way a busy pastor or Christian worker can study toward a graduate degree while still involved in his full-time ministry.

The task confronting us is great, but God's resources are unlimited. We at **Ontario Theological Seminary** solicit your prayers and support to this end.

ONTARIO THEOLOGICAL SEMINARY: PROGRAMME OF STUDY

The Board of Governors has adopted the name "Ontario Theological Seminary" to designate the graduate Seminary to be inaugurated in September 1976. Ontario Theological Seminary will operate under the charter provisions of Ontario Bible College which define the degree granting privileges as allowing the awarding of graduate degrees in the area of Theological studies. The immediate degree to be awarded will be the Master of Divinity degree (M.Div.). Ontario Theological Seminary will operate under the same general administration as Ontario Bible College, but there will be two separate faculties under the leadership of a Dean of Undergraduate Studies and a Dean of Graduate Studies. Initially the Graduate Seminary will place an emphasis upon preparation for pastoral ministry, and will provide opportunities for study for both full-time students and for pastors who may wish to be involved only in part-time studies while carrying on their regular ministries.

The 3 year curriculum leading to the M.Div. degree will be added one year at a time until the full programme will be available in 1978. The curriculum will involve studies in four areas: New Testament, Old Testament, Theology, and Pastoral Studies. The curriculum will contain three streams of studies to accommodate students admitted from Bible College Pre-Seminary courses, Bible College Pastoral courses, and from University B.A. courses. An integral part of the curriculum of studies will be Field Education. Students will have exposure to inner-city and suburban prob-

lems, and to varied local-church ministries. Practical experience in these ministries, and a vital contact with the local church and lay people is most important to the development of the minister. Each student will be placed in a local church as a pastoral assistant, serving under a pastor who successfully combines spiritual maturity and vocational competence, and who will agree to serve as a model and instructor in the local church for the development and maturation of the student assistant.

Students admitted to the M.Div. course must have completed a baccalaureate degree from an accredited college or university. Graduates from accredited Bible Colleges will be accepted for admission provided that the undergraduate course includes a minimum of 90 semester hours of credit in General Arts. If the undergraduate course is deficient in General Arts, sufficient additional work must be completed before admission to the Seminary is granted. Students enrolling with a University background will be required to take additional studies in the area of Greek language as a foundation for graduate work, and will take special introductory Biblical studies during the first year of the Graduate programme. Applicants who lack the prerequisites for regular admission may apply for admission as certificate

students. Students in this classification may complete the three year programme leading to the M.Div. degree, but will receive a certificate rather than the degree. Students entering this certificate course must be at least 25 years of age. Special consideration will be given to those who possess the following qualifications: maturity, experience, abilities, and educational background. The Seminary calendar to be published in January 1976 will contain more precise statements of admission policy.

The regular Seminary programme will be conducted in two semesters (September—December; February—May) meeting four days a week (Tuesday through Friday). In addition to this regular programme a special course of instruction designed for active pastors has been arranged. Special seminars will be scheduled on Monday afternoon and evening as well as in a January Inter-session (2 weeks) and Summer Seminars (two seminars each of two weeks duration). Pastors or Christian workers who would enroll in this special course of instruction can complete the 3 year M.Div. degree in 4 years, or may use the opportunities for continuing education without an attempt to complete the degree requirements.

—Dr. W. R. Foster



GOD STILL LIVES IN CHINA

During our visit to S. E. Asia this year, I met Colonel George Foxe-Holmes, an old China hand. He is now promoting the CHINA BIBLE FUND.

Here are 3 brief stories from his booklet, "GOD STILL LIVES IN CHINA".

Reports from that great country are thrilling. Here are some of them to encourage you.

If you want to correspond with Col. Foxe-Holmes, his address will be found at the end of one of the stories.

—Editor.

AN OLD BIBLE IS FOUND

Chekiang—1974

There are many stories of Bibles which had been hidden in the days of the "Cultural Revolution" being discovered when old houses are torn down and rebuilt. Some are probably true; some are not.

This story is told because of what followed after a Bible was found in such a way.

The whole commune had completed working in the hot, dusty fields for the day and was making a mass effort in the comparative cool of the early evening to remove some old houses which stood in the way of a block of new building being erected. No one had lived in them for a long time, but now were used to store grain and other things.

Though the workers were dusty and tired, they continued to work and, pulling together, managed to start a wall rocking until it finally came crashing down. At the same time, some wrapped objects fell out of a hollow space, and, thinking they might be valuable, many ran to pick them up and see what was inside.

One of the parcels contained an old Bible, much worn and full of underlined verses. The title page was missing and there was no indication of ownership.

Some of the workers gathered around as one of them read verse after verse of the underlined ones. As you can imagine, there was no continuity; no story, but a theme emerged: SALVATION THROUGH FAITH IN CHRIST.

To all the young ones present, such matters were completely unknown. But they listened as intently as the older people.

Among the group were two Christians. They belonged to this work brigade of about one hundred people and were known for their courage and kindness, but not for their Christian faith. Now they remained silent.

For the time being, the Bible was put aside and the work went on until darkness came. Several remarked that they would like to take the Book home to read, but since others were interested, too, they decided that it would be best to take it to someone's home and they would all listen while it was read aloud. The two Christians went along, praying that good would come from this. They knew only too well how arguments would fly if anything was not in agreement with the "party line," and it might result in an "accusation" meeting against them.

For over an hour the reader went on. Now he was reading through the Gospel of John. The beautiful narrative unfolded, and there were many exclamations and interruptions until at last the story of the Cross was reached. There were many who wept, remembering their own sins. At last came the very moving passage in John 20, "Reach hither thy hand . . . blessed are they that have not seen, and yet have believed."

Here the two Christians broke down and cried bitter tears because they had not told the others of their Lord. Then, first one, and then another, spoke of the Christian faith and how it had affected their lives. Through these, Christ was presented as Savior and Lord.

There was no opposition. Question after question arose and the Holy Spirit fell on the whole group and made His Presence known. That night many came to saving faith through the Spirit and they still gather when they can to read the same old Bible.

The source of this story has contact with the group, as one of the Christians is his uncle. He sees him each year during the Chinese New Year holiday.

Bibles are being sent into China! Let us pray that they will be as effective as that one old Book . . . hidden, yes, but able to become the Word of Life when read.

Recently a Bible woman has come back from that area saying that a house church

has come into existence there.

At this stage, prayer support can be our sole support and their SOUL support. Let us remember to pray.

THE FAITHFUL WITNESS

Shantung—April, 1974

He stood alongside several other men and women; head unbowed, tall and dignified, obviously an old man of character. He was the first to be questioned about some strangers that had been seen in the vicinity. Was he involved with their being there? Could he give any information as to who they were? If so, was he willing to do so? His reply rang true to his facial expression. "The only stranger you may have seen is my son. He has been here and talked with many, but he has gone back to where he now lives in a foreign country." Questioned over and over by different ones as he was, nothing could shake his testimony. Others who were questioned told the same story with the result that they were allowed to depart and no further facts came to light.

Strange things had come to the ears of the cadres. People had been gathering at night and hymn-singing had been heard. Those from other communes and total strangers had been going to a particular house. As far as they knew, it was nothing subversive; but religious things of such a size as this might grow into anything. Thus the investigation. Of course, they were not satisfied with the answers given by the old man and his friends, and would return again very soon.

It was finally decided to find a Christian who could join the group and learn about things from the inside. The old man's home was the target. This was easier said than done. No one seemed willing to cooperate, least of all those who had known him for many years. They enlisted the aid of an enthusiastic young communist girl. She was relieved of other duties for a period of ten weeks and during this time she attempted to join the fellowship.

Always she met politeness, kindness and an open willingness to explain about the faith. Individuals she knew who attended the meetings were glad to stop and talk about the Lord Jesus Christ as the Savior from sin, but they never invited her to the meetings. For some reason, she sensed, she was not welcome, so she cast aside all pretense and confronted the elderly gentleman himself. "Tell me, old comrade, why I am not welcome to come to your home when you have a worship

service? Am I not as good as those other girls who attend? Is there something wrong with me?" The old man smiled. "You have asked the right question this time. Now take this Book and see for yourself. It says, 'All have sinned and come short of the glory of God! There is no one righteous, no, not one.' Those who come here know this about themselves, but they also know that Jesus has suffered in their place. He bore the penalty of sins; not His own, but yours and mine. All we do when we gather is to remember this in a dignified and quiet way. We say, 'Thank You' to the Lord for dying for us. Tell me what purpose would be served if you came here to join us? Can you say, 'Thank You, Lord Jesus, for dying for me,' and really mean it?"

The young woman went away very thoughtful.

Later she reported to the authorities that she had made progress toward being allowed into the house when worship was going on. The cadres were pleased and encouraged her to make further effort—although, through the power of the Word, something occurred that they had not planned, for there came a day when the formerly enthusiastic young communist found she COULD say, "Thank You, Lord Jesus, for dying for me!" She went to the old man and told him what had happened. He invited her to join the fellowship, which she did with joy.

She learned as much as she could in the following weeks and became a thoroughly convinced Christian. She was given a New Testament of her own and read it faithfully each day. When she was called by the cadres to give an account of her progress, she took it along with her and went through the same texts that had led her to the Savior. Although the cadres refused to accept this for themselves, they could see the change in the girl and believed that she had found . . . the "facts of the case."

IF I HAD BUT KNOWN THE GOSPEL

(Kukong—August, 1974)

An old lady who had suffered for many years lay dying in her son's home. She had been quite a character and ran the family with a rod of iron since the death of her husband fifteen years ago. Of those gathered around her none were Christians, but various religious sects were represented with the hope that they might be able to do something for the old lady to bring comfort and assurance to her in her final hours.

As is customary on such occasions, many people had gathered and relatives from distant parts had been allowed to travel to show their respects to the dying woman. Her family was a large one and lived in the district through many years of change both during the Japanese war and later during the Red Army takeover of the district. She came of a rich landowning stock and had seen her possessions whittled away or directly taken from her, and always these things brought sadness and desperation. It could be said that she was without God and without hope in the world.

Into this situation came a fresh young schoolgirl who had come from Hong Kong to see her grandmother. "Lin" brought with her a copy of the Bible and in all the din of clashing cymbals, the beating of gongs and dismal wailing, she managed to read the Gospel story into the almost deaf ears of the dying woman.

"Lin" pleaded and prayed, but the whole atmosphere was heathen and offered no encouragement for the Truth of God's Word. In desperation she turned to the story of Dives and Lazarus. In the lurid flames of paper money being burned and of burning candles and incense, it was not difficult to picture the horrors from which Dives sought to escape. "Lin", however, stressed the loving welcome of the Lord Jesus Christ.

The last words of the old grandmother were, "If I had but known the Gospel and paid heed to the teachings of the Lord Jesus I could have died a happy death."

"Lin" was heartbroken and found no place in all the paraphernalia of death in a heathen home to seek comfort. So she went outside into the fresh air and sat down on the river bank. Here some of the younger ones of the family joined her and asked, "What were you trying to do? Were you trying to convert her? Do you think that she has gone to Heaven or Hades?"

The young girl again opened her Bible to the same story and read very slowly what the Lord Jesus had said. She closed with these words, "I am no man's judge. Grandmother left things till it was too late, but you may still know about the Lord Jesus and His death on the cross for all your sakes." She led them to various passages of Scripture and helped them to realize that the living Christ receives all those who call upon Him with penitent hearts.

Have you prayed for hearts to be won for Jesus in China?

Reprinted with permission from
God Still Lives in China
Published by the China Bible Fund
Cambridge Court, B2
84 Waterloo Rd., 24/F
Kowloon, Hong Kong.

AIDE OLYMPIQUE

Canadian Christians are uniting in a great welcome to the athletes and visitors to the 1976 Summer Olympics.

Our next issue of the Recorder will carry some pictures and important information regarding Aide Olympique. But for now, the important thing is PRAYER. The following prayer card, prepared by Dr. William Fitch, is our reminder.

OBC students will be involved with this venture too. Add them to your prayers.

OUR PLACE IN PRAYER

We glorify God when we pray. The greatest reproach that a Christian can offer God is a refusal to pray.

Weakness in spiritual life stems directly from prayerlessness in our hearts. Prayerless service is powerless service for God.

When God gives us special opportunity for service — as He is doing in Montreal during and before the time of the Olympic Games — He expects His Church to pray. For prayer is the key that opens the floodgates of blessing on any land and nation. It is impossible to preach the Gospel to all men unless we have been delivered from the dreadful sin of prayerlessness.

Aide Olympique is one of the greatest opportunities in this century for widespread witness in Canada to the Gospel. Let us seek God constantly. Wm. Fitch

"The earnest, effectual prayer of a righteous man calls forth the power of God, the Father Almighty. . . ."

A prayer card published by the Church Renewal Foundation
666 Spadina Ave., Ste. 210
Toronto, Ontario, Canada
M5S 2H8
(an AO affiliate)

DATES TO REMEMBER

ONTARIO BIBLE

COLLEGE

180 Voice Choir



PRESENTS

"If Jesus had not come"



NOV. 30 2.45 pm

Centennial Hall,
London

NOV. 30 7.00 pm

Benton St. Baptist
Church, Kitchener

DEC. 5 8.00 pm

Philpott Memorial
Church, Hamilton

DEC. 6 8.00 pm

Peoples Church,
Willowdale

CHRISTMAS CONCERT

MUSIC ARTIST SERIES

Friday Jan. 23/76 KNOX CHURCH
SPADINA AVENUE, TORONTO
8:00 p.m.

MR. TERRY YOUNT—ORGANIST
MRS. LAUREL YOUNT—SOLOIST
From Eastman School of Music, Rochester, N.Y.

MISSIONARY CONFERENCE

Tues. Jan. 27—Fri. Jan. 30, 1976

Meetings: Morning, Afternoon, Evening.

THEME SPEAKER: Dr. J. ALAN THOMPSON, General Director, West Indies Mission.

Four days of messages, panels, counselling, films. Meet missionaries from all over the world.

LORD OF ALL

Christ is Lord of the smallest atom,
Christ is Lord of outer space,
Christ is the Lord of the constellations,
Christ is the Lord of every place;
Of the farthest star,
Of the coffee bar,
Of the length of the Berlin Wall,
Of the village green,
Of the Asian scene,
Christ is Lord of all.
Christ is the Lord of the human heartbeat,
Christ is the Lord of every breath,
Christ is the Lord of man's existence,
Christ is the Lord of life and death.
Christ is the Lord of our thoughts and feelings,
Christ is Lord of all we plan,
Christ is the Lord of man's decisions,
Christ is the Lord of total man;
In the local street where people meet,
In the church or the nearby hall,
In the factory,
In the family,
Christ is Lord of all.
Christ is the Lord of our love and courtship,
Christ is the Lord of man and wife,
Christ is the Lord of the things we care for,
Christ is the Lord of all our life.

—Author Unknown



Miss Nancy Black, Director of Admissions

COME ONE, COME ALL . . . BIBLE COLLEGE, THE EXPERIENCE OF A LIFE TIME.

Nancy Black
Director of Admissions

Is Bible College an experience of a lifetime? Yes, it is! Is it for one and all? No, it is not! Who then, goes to Bible College?

Each semester the doors of Ontario Bible College open eagerly to admit students from various provinces, states and countries. The variations among them exist in much more than physical appearance. Students come from both large and small families, some are "the only child". They represent towns and rural areas. Some feel as though they have grown up in the church, while still others are just beginning to discover the joy of belonging to the family of God. Many enter Bible College immediately from high school, whereas many others have been experiencing the pressures of living consistent and victorious Christian lives in the business, educational and medical worlds. And so they come . . . or return . . . bright eyes, wide smiles, contagious enthusiasm, with the zeal of life in their steps.

Commitment to the plan and purpose of God for each life unifies this group of wide variation into one College Community. Each one has personally committed his or her life to the control and direction of the Lord Jesus Christ. Bible College is recognized as part of His plan in their preparation for effective ministry wherever in the world He places them.

Bible College, to some people, is a strange place "to go to" or from which to come. Questions Bible College students encounter include, "Why are you going to a Bible College?" or "WHERE!?" in response to the answer to the previous questions of "where are you studying?" and "where did you graduate?"

Who DOES go to Bible College? High school graduates, desiring to fully serve their Lord in whatever vocation He leads, prepare to be more effective in that capacity.

Doctors, teachers, lab technicians, business personnel, etc. come to Bible College. Their desire is to be a stronger witness in God's appointed place.

Missionaries, on furlough or "on the way" include Bible College as part of their training programs.

Pastors and "will-be's" begin their training or return for follow-up studies.

The "I really don't know why I came; I just know it's God's will for me" people come too, and during the year(s) realize God's specific direction into tailor-made avenues of service far beyond their imagination—"the good, and acceptable and perfect will of God."

Mothers, fathers, sons and daughters—the young, the middle-aged, and the elderly (even families) come to Bible College for a wide variety of reasons—all in the plan and purpose of God.

No, Bible College is not for "one and all" but is for some of the "ones" who have committed their lives to Jesus Christ, and in those lives God would have Bible College fulfil a vital role in equipping them to serve Him more effectively.

Is Bible College for you or a member of your family? It IS an experience of a lifetime—a life changing experience. Bible College is a good place "to go to" and "to come from"—IN THE WILL OF GOD.

MY DAUGHTER RAN AWAY

by Helen J. Adams, M.A.

Mrs. Helen Adams, of our faculty, has written a small article on a family problem that others have experienced. If you would like to read how one mother coped with it, write to Mrs. Adams at the College for a copy of the article. Or get one for a friend who is in difficulty. Read what God can do when the case seems hopeless.

SCIENTISTS FIND EVIDENCE OF BIBLE FLOOD RECORD

MIAMI, Fla. (EP)—A team of scientists from the University of Miami say that the Biblical deluge which forced Noah and his family to take refuge in an ark "may indeed be reality and not myth."

The scientists say they have found evidence of a large influx of fresh water into the Gulf of Mexico about 12,000 years ago. Their report is contained in the Sept. 26 issue of Science Magazine.

The article says the fresh water came from Lake Michigan, other North American lakes and melted ice when the southern edge of the great ice sheet then covering a large part of the North American continent suddenly collapsed and rolled perhaps 100 miles or so to the south.

In a separate report, Sen. Frank E. Moss (D-Utah) said that a tiny dot on a photograph made by a U.S. space satellite may be a picture of Noah's ark.

The senator, speaking at a meeting of the American Congress on Surveying and Mapping, said photos made by the Earth Technology Satellite supported evidence that an object about 14,000 feet up the side of Mt. Ararat was the ark.



freshmen 1975-76



1. L-R
Row 1—Janet Sherk, Bob Waterhouse, Gordon McPhee, Katherine Leith
Row 2—Gregg Miller, Gary Myatt, Dan Jamer, Paul Russell, David Jeffery, Stephen Parr
- 2
Row 1—Sandra Williams, Peggy Tomlinson
Row 2—Linda Smitherman, Sue Sadler, Betty Lou Sider, Hendne Vermeulen
Row 3—David Watson, Dan Shurr, Doug Watson
- 3
Row 1—Carolyn Dunk, Kim Davis, Ruth Baker, Mary Jane Craig
Row 2—David Dick, Sherry Anthes, Shirley Thompson, Joan Dunning, John Burke, Margaret Ames, Rod Dorsch, Philip Alloway
Row 3—Peggy Amy, James MacBrien, Randall Boyd, Carl Dubrick
- 4
Row 1—Dan Pauls, Debbie Dryden, Jocelyn Berry, Eleanor Condon, Brenda Hebert, Linda McCourt, Nelson Hall
- 5
Row 1—Suzanne Holmes, Anne Fortune, Winsome Harrison, Bev Hannis, Pat Humfries, Heather Heidman, Beth Hultman
Row 2—Bill Gardner, Virginia Ferguson, Kathy Green, Patti Heron, Virginia Goudey, Lynne Howarth
Row 3—Rita France, John Ewert, Jim Gatrall, Paul Hurst

These are YOUR Bible College Freshmen. Some may belong to your family. Some may belong to your church.

BUT ALL OF THEM BELONG TO THAT GREAT FAMILY, THAT WORLDWIDE CHURCH OF WHICH JESUS CHRIST IS THE HEAD!

As a Christian, you see here, brothers and sisters, regardless of color, language, country or denomination.

These are just part of the O.B.C. Student Body.

As you give to, and as you pray for, ONTARIO BIBLE COLLEGE, these are the ones you support and undergird.

TOGETHER, WE SHARE IN THE HARVEST.

- 6
Row 1—Hilary Hymes, Walter DeSouza
Row 2—Jeffrey Chalmers, Bob Bridgeo, Art Houghton, Dave Fisher, Albert Eisen
Row 3—Stan Ball, Bill Crawford, James Ferry, Audley Goulbourne, Jim Evans
- 7
Row 1—Heather McDonald, Skye Johnston, Bonnie Porter, Janice Hicks
Row 2—Rick Crossman, Bob Cowan, Bran Dolson, Ian Leaver
- 8
Row 1—Cynthia Kirby, Lois Peleshok, Elsbeth Newcombe, Chris Nolan
Row 2—Janet Miller, Marilyn Lemon, Sandra McKay, Hannah Klassen, Marilyn Bell, Carol Noms
Row 3—Stephen Mbilo, Geri Klomp, Kevin James, Paul Rudy, Joanne Plaxton
- 9
Row 1—Dorothy Henderson, Beverly Hooper
Row 2—Pat Carson, Debra Bousfield, Sandy Ford, Karen Bonisteel, Jan Currie, JoAnne Hill
Row 3—Doug Boyd, Bob Graham, Dwight Bingle, Dennis Augustine, Alan Davy, John Ford
- 10
Row 1—Miriam Shephard, Catharyn Lloyd, Debbie Jones, Cheryl Messling, Jane Persons, Lori Robertson, Esther Wright
Row 2—John Krueger, Bob MacGregor, Leonard McKay, Paul Martin, Janet Simpson

THE DEATH OF ENGLISH AND THE DEARTH OF WORDS

"English As She Is Spoke" is actually the title of a book, and not a slang slap at sloppy speech. It was written in the mid 19th century, around 1855, by Pedro Carolino of Portugal. Actually his title was "The New Guide of the Conversation in Portuguese and English" with the sub title, "English As She Is Spoke".

It is not a book of humour, intentionally, although it is hilarious, considering the fact the author knew absolutely no English.

He contrived his language guide from a Portuguese/French and French/English phrase book. It was Mark Twain who first saw its humorous potential.

"This meat is not too over do" is one gem. And like beads (not pearls!) on a string, one finds: "It must never laugh of the unhappies:" "What are the edifices the worstest to be seen?" Perhaps the most unwitting humour is in Pedro's preface of the book, where he claims it is clean of "despoiled phrases" and not likely to "accustom the Portuguese pupils, or foreign, to speak very bad"!

We laugh at the stilted, incorrect and ungrammatical use of English in such a phrase book. But we do not lag far behind in the abuse of our mother tongue and the paucity of words that is so evident today.

The great preachers and teachers of a past generation were men and women who *knew* and *used* English, giving such men as Spurgeon the title, "the silver tongued orator."

With about 500,000 English words to choose from, we dabble with an average 800 or 1000. And with all the exquisite expressions possible, we slang our way slap-happily through conversations, letters and other media, until speaking good English is a dying art, and mind expansion through growing vocabulary is an antiquated pastime, not to be indulged in today.

Alas.

When a politician was accused of lying, he corrected the inference with, "I mis-spoke myself." "Time-wise" and all its variations are grammatical monstrosities. Simple, beautiful grammatical expressions are lost in "this point in time;" "if I might make a judgment in terms of a response;" or "a viable source." Who knows what is meant?

Let the scriptures, and particularly the exquisite King James Authorized Version (of 1611 A.D.!) show us the power of simplicity; the directness of allegory and illustration; the rhythm and cadence of phrases

that have become part of our heritage, so when we communicate we do not have an "uncertain sound."

Let us not reach beyond sense and acceptance to merely tickle the ears of people; nor stumble and hesitate with a paucity of vocabulary.

If we are ministers of the Word, let us also be ministers of the words that will make the gospel clear, intelligible, relevant and saving. God makes His "ministers a flame of fire" not a display of pyrotechnics. Reading a good dictionary, a thesaurus or a synonym finder might be useful study practice.

Let's keep English alive. It's the medium for our message.

The "mark" of the minister used to be the reversed collar. Few people know that this was originally a symbol of the slave collars worn by hapless humanity compelled to serve others.

The ministry was being "a bond slave of Jesus Christ." Is it so today? Read this and ask yourself . . .

CAN YOUNG MINISTERS MAKE IT IN A SLAVE PROFESSION?

Would-be ministers have much in common with aspiring orchestra conductors, Christian Century asserts in its annual issue on theological education. (Feb. 5-12). The connection is made clear with an anecdote about Sir Georg Solti, conductor of the Chicago Symphony Orchestra, who was asked, "What advice would you have for a young and talented conductor?"

Solti's response: "There is no limitation if you have two things: the absolute, unalterable desire to be a conductor, and the talent. Talent alone is not enough. This is a slave profession, an incredibly cruel one. If you don't take it seriously you will be punished, and if you take it seriously you will punish yourself . . . You have to spend your entire life to work, to learn, to suffer, and to enjoy—probably in that order."

"What does it have to do with seminary life? . . . What we often detect to be ab-

sent (from seminaries) is the kind of devotion and intensity that Sir Georg was calling for from conductors-to-be. . . . Why should ministerial leadership for tomorrow demand less? The profession can be cruel and it can also lead to joy—provided that the intervening steps have been taken."

(Evangelical Newsletter)

Bible Teachers Needed For Government Schools

JOS, NIGERIA (MNS)—The government of Nigeria is currently seeking to train 50,000 primary school teachers, needed by the end of 1976, to implement the government's free education program. Many of these are expected to be recruited from overseas. Introduced this year, the scheme, known as Universal Primary Education (UPE), will provide free education for all children through the first seven years of school, and is expected to create "the biggest social change in the history of the country."

To help meet the demand for teachers, training colleges are being built and existing ones expanded. It is reported that Muslim authorities are giving crash courses to teachers in Islamic schools, intending to place them in government schools.

With an anticipated enrollment of 8 million in primary schools this fall term, UPE presents missions with unprecedented opportunities. Bible Knowledge is on the curriculum of all primary and secondary schools, and Bible Teaching Methods is a required subject in all teachers' colleges.

At the end of 1974 the Sudan Interior Mission had 50 missionaries teaching Bible in government schools, some teaching 35 hours a week. ECWA (SIM-related churches) also has Bible School graduates teaching Bible in Primary schools.

Gearing up to meet the opportunity, SIM/ECWA has added a special course in Bible teaching methods to all their Bible institutes and seminary curricula. A center has been opened in Jos, which is recruiting Christian teachers within Nigeria and from overseas.

For more information write: Sudan Interior Mission, Cedar Grove, NJ 07009 or 10 Huntingdale Blvd., Scarborough, Ont. M1W 2S5.

IS YOUR CHURCH UTILIZING ITS BIBLE COLLEGES?

Richard F. Houts, D.R.E.

Having served on the faculty of Ontario Bible College for five years, I am asking this question more and more. Are churches which are supporting Bible colleges aware of supporting ministries provided by their faculties? Other than supplying the pulpit? Because there is a great variety of other, perhaps not so well known, services, available to you.

Though speaking in behalf of O.B.C., I taught in a similar but smaller Bible College for seven years. Because of this experience, I believe that what I propose is available in most schools.

Faculty members have strengths which can be tapped, and which they want to share outside the college. But don't misunderstand me. They are not underworked; some are booked for ministry and service months ahead. I do feel, however, that their ministries can be spread in a wider fashion, to help meet needs as yet not made known. Perhaps after seeing the following possibilities, a church can contact the college and be referred to the appropriate faculty member. Or call me and I'll be glad to make a contact or suggestion.

So let me suggest a number of possibilities for which faculty may be enlisted:

1. **EXTENSION SCHOOLS**—Where there is sufficient need, faculty have driven or flown many miles for a series of teaching sessions one evening a week, for six or more weeks. One colleague recently went to London, Ontario for a series of Monday evening Bible Survey lectures.

2. **SUNDAY BIBLE SCHOOL ELECTIVES**—For little more than travel expense, a faculty member is usually happy to offer his teaching skills in his specialized subject areas. These might range from Bible, witnessing or spiritual gifts to the cults and occult, or missions.

3. **HOME BIBLE STUDY LEADERS**—One of the "growing edges" in evangelical churches is the asset of Home Bible Studies. Such groups are not cliques threatening the ministry of the pastor. They supplement his ministry and can be feeders to a church. A guest of the inviting host usually leads persons from the neighborhood to discover truth for themselves through Bible study. A particular joy of mine a year ago was to lead such a group on the sixth floor of a high rise apartment building in Toronto. Prayer and contacts by the host and hostess preceded my coming by over a year. After five or six sessions, I was able to leave and the hostess continued as leader. My guidance was low



key, my name Dick, and my approach one of questions and discussion.

4. **YOUTH RETREAT SPEAKERS**—Every Bible College faculty is blessed with those able to relate well to teens. After all, Bible College students themselves are upper teens! Some faculty, however, are gifted in challenging teens off campus, and have seen thrilling responses.

5. **CHRISTIAN EDUCATION TEAM**—I think this is a unique O.B.C. offering, and has been well received by churches the last two years. A team of six students goes to a church for seven Sundays. Sunday School teachers are relieved from regular duty to receive teacher enrichment, conducted during the same hour by a mature student or a faculty member. Twelve churches have already received this ministry.

6. **TEACHER TRAINING**—Any Bible College of significant size has one or more faculty members adept at being teachers of teachers. Skills are taught in planning a lesson and creatively involving learners. All four of us teaching in the Christian Education Department at O.B.C. have much experience in this area. Two of them are women. A schedule I especially like is a Saturday conference, 10 a.m. to about 4 p.m., with a pot luck lunch.

7. **MARRIAGE AND FAMILY CONFERENCES**—There is a literature explosion on this subject now. A firm conviction of mine, however, is that a Biblical view of marriage is a necessity as **PRE-ENGAGEMENT PREPARATION**. In other words, upper teens need such input before deciding to marry. A number of professors in any respectable Bible College could teach such a series.

8. **CONSULTING SERVICES**—Some faculty are very capable as resource persons if a church is looking for alternatives, clarification, mediation, appraisals or recommendations. Faculty may provide options where there is indifference or an impasse.

The Chairman of our Christian Education Department at O.B.C. surveyed one of

our largest Baptist churches in the city. Afterwards, he took the deacons on a tour of the facilities, giving his suggestions. Personally, I have made appraisals of the educational ministry of a number of churches. After observing the Sunday program and perhaps preaching and having a talkback session with the congregation, I have an in-depth chat with the key leaders. A week or two later the church receives a typed copy of recommendations for improvement. Resources and strategies can be included.

I have also been asked by a number of churches to consult with their key leaders about the values, formation and implementation of a Christian Education Committee.

The consultant has no authority. You may accept or reject his ideas. You are simply seeking his advice as an authority in his field.

9. **OTHER MINISTRIES**—Some individuals seeking bibliographies for a certain area of study can find help at O.B.C. Or a member of the Stewardship Department would be happy to talk with persons or groups about including the Lord's work in wills or annuities.

10. **PREACHING**—for pulpit supply, special meetings and conferences (Missions, Christian Education, Deeper Life, Bible Studies) our Faculty is ready and willing to serve.

Here are just 10 areas in which the Bible College could be of help to you and your church.

Why not phone or come in and talk it over? Who knows—we may be able to help each other. And that's what the Christian life is all about.

CONGRATULATIONS TO OUR 'BIG BROTHER'

MBI 'BIG BROTHER—BIG SISTER' PROGRAM HERALDED

CHICAGO (EP)—The YMCA has presented its "Service to Youth Award" to Moody Bible Institute for the school's "outstanding contribution . . . to Chicago's youth and for the positive impact MBI students have on Chicago's Near North Side."

The students were hailed as "one of the greatest assets of the area" by Matt Ottaviano, director of Chicago's Lawson YMCA.

MBI's Big Brother—Big Sister program is part of the school's Practical Christian Work outreach.



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"LIBERAL THEOLOGY— IRRELEVANT TO THE NEEDS OF MODERN MAN"

Not a theologian or a churchman. But a psychiatrist used those words heading this article.

According to a report in the Toronto Star, Canadian psychiatrist, Dr. Malcolm Beck of Charlottetown, P.E.I. severely criticized churches and leaders who provide liberal theology for their members (i.e. the Bible is not inspired; Jesus is not God; He was not virgin born; salvation is by works; miracles are not valid or rational, and other doctrinal aberrations and heresies completely unacceptable to "evangelicals" among whom Ontario Bible College finds fellowship).

Dr. Beck was speaking at a symposium on medicine and religion, attended by doctors, hospital administrators, nurses, clergy and nuns.

"I personally can think of nothing more irrelevant to the needs of modern man than liberal theology," he said, "and nothing which can say less to modern psychiatry."

He talked about orthodox faith being deeply eroded in many Protestant churches. "Under the guise of a critical approach to the Bible, liberal humanism and scientific determinism have been allowed to creep in."

He gave a ringing challenge: "to those who can do anything about it, I say, don't let this watering down continue."

Dr. Beck, saying he uses only the Bible and Masters & Johnson's research in sexual counselling, argued that orthodox, supernatural theology can teach psychiatry more than psychiatry can teach the church.

Here is one psychiatrist who sounds relevant for the needs of modern man.

ONTARIO BIBLE COLLEGE FACULTY

Perhaps you wonder who teaches at O.B.C. For this 1975-76 year, the following serve in full time or part time capacity.

They need your prayers in their important task.

Warren E. Adams
Victor Adrian

David A. Bell
Nancy E. Black

Stewart L. Boehmer
Andrew E. Davidson
Robert C. Duez

William R. Foster

John R. Franklin
J. David Gast
Richard F. Houts
Donald A. Leggett
Roy R. Matheson

Gwenville E. Miller
Douglas C. Percy

Brian E. Roe

Lillian M. Scobie

Edward L. Simmonds

Chairman, Dept. of Sacred Music
President
Dept. of Theological Studies
Chairman, Dept. of Christian Education
Director of Admissions
Dept. of Christian Education
Chancellor
Comptroller
Chapel Co-ordinator
Chairman, Dept. of Theological Studies
Executive Vice President
Dept. of Theological Studies
Depts. of Theological Studies & General Arts
Dept. of Sacred Music
Dept. of Christian Education
Dept. of Biblical Studies
Academic Dean
Dept. of Biblical Studies
Librarian
Director of Public Relations
Dept. of Missions
Director of Evening School
Depts. of Biblical Studies & General Arts
Registrar
Dept. of Christian Education
Chairman, Dept. of Biblical Studies

"Ever seen or read a Gideon Bible or Testament? If so, it's little wonder; they give out a million copies every 27 days! Last year, the Gideons distributed 13.5 million Bibles in 107 countries in 43 languages.

Mary Lou Stam
Glenn C. Taylor

Charles A. Tipp

William J. Wallace
Frances J. White

B. Gordon Wright

Associate Faculty

Helen J. Adams
Louise Kho
Glenn A. Wyper

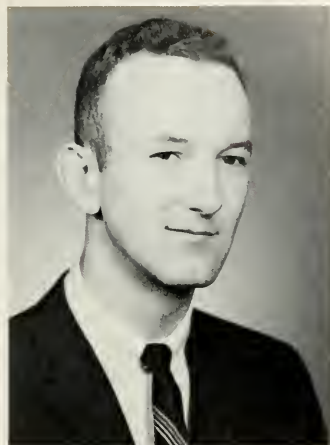
Part Time Faculty

David G. Benner
Alming Boughan
Mariano Di Gangi
J. Kent Mason
Malcolm C. Rust
Geraldine Thompson
John H. Wilkinson

Associate in Community Life Dept.
Dean of Students
Dept. of Pastoral Studies
Director of Christian Service
Acting Chairman, Dept. of Pastoral Studies
Depts. of Missions & General Arts
Chairman, Dept. of Missions
Associate in Community Life Dept.
Depts. of Christian Education & General Arts
Chairman, Dept. of General Arts

Dept. of General Arts
Dept. of Sacred Music
Dept. of Biblical Studies

Dept. of General Arts
Dept. of Sacred Music
Dept. of Pastoral Studies
Dept. of Sacred Music
Dept. of Pastoral Studies
Associate in Community Life Dept.
Dept. of Christian Education



Mr. B. Polman



Mr. M. Jordan

NEW FACULTY MEMBERS

In addition to the foregoing, three full time faculty members have been appointed:

Michael D. Jordan, M.Mus. in the Department of Sacred Music. He is working on graduate studies toward the A. Mus. D. at the University of Michigan.

Brice L. Martin, Th.M. in the Department of Biblical Studies. He too is working on graduate studies toward the Ph.D. in Religion at McMaster University. He is a member of Hilltop Chapel in Weston.

Bertus F. Polman, M.A. also in the Department of Sacred Music. He has completed residence requirements for the Ph.D. at the University of Minnesota. He attends Willowdale Christian Reformed Church.



Mr. B. L. Martin



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WRITE MELVIN L. STEINMANN, DEPT. OF STEWARDSHIP,
ONTARIO BIBLE COLLEGE

Ed. Note: In Creative Writing 343, students learn to handle contemporary, relevant topics as they learn their creative writing skills. Five of them teamed up to write this article. Not only do they commend themselves as developing writers, but they handle a sensitive subject with skill and concern. Read it, not critically only, but as a personal question to be answered by you.

A QUESTION FOR CHRISTIANS:

ARE YOU RACIALLY PREJUDICED?

Did you know . . . there's a Toronto number you can dial to hear a recorded message about hate against the races!

Are you incensed? Appalled? Or perhaps you've become bored with the topic. Or you've heard it all, and there's nothing more to say. And after all, racism isn't really a pronounced problem in our circles. (Watch that halo!)

Or is it? There are still far too many questions left unasked. For example, try to define "discrimination". Is it bigoted to say that the Scottish are frugal? Or that Canadian Indians are lazy? Or that Cretans are "liars, evil brutes, and lazy gluttons"? What do you think? The apostle Paul made the last remark by the way.

We know that God isn't a racist. All cultures produce sinful, degrading traits which mar their offspring. And if we in North America have had a more fortunate background, we dare not judge others. Each man, though fallen, is created in God's image. Everyone is equal before God. And He is able to conform each of us to Christ's likeness.

It is obvious that prejudices are rampant in our society. The murder of fifteen year old Michael Habbib in Toronto was a revolting and graphic illustration. But in Canada, discrimination is often a subtle thing. It affects our coloured populace in their employment, housing and education. Immigration policies are a quagmire of complications. So far, though, life in our country is enjoyable. But what of the future? Two Pakistani girls were sitting on a bus. A boy across from them nastily rasped out his wish that "the TTC shouldn't allow those Paki's on." A young boy. It's not just a few "old folks" who are intolerant. The problem certainly won't be eradicated by a younger generation assuming leadership and responsibility. It seems that prejudice knows no age, no education, no culture. Hate is too human a trait.

Racial bias is conspicuous everywhere in the world. We also find it in the church? Or within our own hearts? Test yourself:

(If you are coloured, substitute another race against which you might be prejudiced.)

1. How do you react to mixed marriages?
2. If there was a black man sitting to your left in the pew, and a fellow white two places over on your right, which one would you ask to pass you a hymnbook?
3. Would you elect a coloured deacon or elder; or call a negro as your pastor?
4. Are coloured members always on the fringe of your church affairs and activities? Is your fellowship and sharing inter-racial?
5. What do you think about coloured neighbours? Or Italians? Or other ethnic groups?

In New Testament times, Jews and Gentiles had to learn to become one in Christ. That's a high goal, and a difficult one to achieve. But we can't avoid the issue by avoiding the people.

Racism isn't just on our doorsteps, it is also inside the church. A Christian high school in Ontario had problems with its grade thirteen class. There were about twice as many unconverted Chinese students as Christian Canadians, and friction occurred in all areas of school life. But it was most flagrant in the dorms. Numerous ugly conflicts seemed to stem from the Canadian's expectations that the Chinese should behave as Canadians. One incident was an uproar over a kitchen sink, full of freshly caught fish! Not very pleasant to be sure! But the Canadian girls resented their dorm partners, and showed it.

On the other hand, when one of the students took an interest in the Oriental girls' customs, food and language, her efforts were richly rewarded. Friendships formed were mutually satisfying, long lasting and beneficial.

Racial prejudice is a problem that will not fade away by itself. Unless we are part of the answer, then we are part of the problem. The whole dilemma is so immense and snarled, that it is perhaps more convenient to become blind to it. We cannot just feign love. We are to love in the manner with which we have been loved by Christ (John 13:34, 35). We can't fool God. So let's stop right now and admit it: bigotry is here. In the world, in the church, in you and in me. First John 4:20 gives us a solemn caution: "Anyone who does not love his brother whom he has seen, cannot love God Whom he has never seen".

The complete solution to discrimination is beyond us. But each of us has a sphere of opportunities in which to start. Don't wait until you "love" them. You will wait forever. Get out there and get to know a coloured

brother or sister. Let yourself be known. Mutually discover differences and similarities. Quirks and strengths. Things to love and admire. And as you do so, God, Who is the source of a loving and accepting spirit, will enable you to love with integrity. Love begins and thrives on knowledge. This is true, both in our relationship with God, and with other people.

Are you ready to get rid of prejudice? Just start! And remember, knowledge is the foundation on which love is based.

There are more "coloured" people in the world than "non-coloured." There are more friends to have, more to share your faith with, more to enter God's family with you! You don't have to phone that Toronto number. Ask God. Speak to your own heart. Let the Holy Spirit be your answer.

Come to O.B.C. The President of the Student Council, Las Newman, is coloured. Over 400 students, 99% of them Caucasian, voted him in as top man! Here is our student answer to a contemporary problem.

What's yours?

by Esther
Janet
Margaret
Sherry and
Elaine

CHILD EVANGELISM PURCHASING CATHOLIC SEMINARY FACILITIES

WARRENTON, Mo (EP)—Child Evangelism Fellowship will purchase the complex of interconnected seminary buildings of the Passionist Fathers here and move to the 664-acre grounds from CEF headquarters in Grand Rapids, Mich.

The buildings offer a total of 101 rooms; a retreat house of 82 rooms, a 12-room sisters' convent, a farm with 8-room house and various outbuildings.

The seminary offers also recreational facilities, and a 10-acre lake overlooked by a 113-foot alfresco dining pavilion with kitchen and extensive athletic facilities.

CEF President Roland D. Gerdes said his expanding organization will purchase the facility for "much less" than the asking price of \$2.8 million.

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THE HARDEST QUESTION ON HUNGER

"Ask yourself what is perhaps the hardest question of all on hunger," World Vision president W. Stanley Mooneyham challenges: *"Is my life style supporting a famine somewhere in the world today?"*

Mooneyham asks that and more in his new book *What Do You Say to a Hungry World?* (Word Books), featured in *World Vision's* June issue.

"It is difficult, if not impossible, for the average middle class American to disbelieve that every person in the world could make it like he did if only that person would (a) apply himself, (b) work hard, (c) grab the opportunities and (d) save his money . . ."

"It is hard for us to believe that the differences between the U.S.A. and the rest of the world are qualitative and real, not merely quantitative and cosmetic . . ."

"If we would understand the root causes of poverty and hunger in the world, we must see how the rules of the games are stacked against the weaker teams."

"At the heart of the problems of poverty and hunger, injustice and inequity, are human systems which ignore, mistreat and exploit man made in the image of God. If humanity is to be served, if the hungry are to be fed, if the poor are to share in God's bestowed abundance, some of the systems will require drastic adjustments while others will have to be scrapped altogether."

"Let it be said in our behalf that most of us probably never stopped to think that the arrangement of world trade and commerce, which are so profitable and convenient for us, may be unfair and oppressive for those on the other end . . ."

'PRETENTIOUS CLAIMS' BY ASTROLOGICAL 'CHARLATANS' ARE CONDEMNED

BUFFALO, N.Y. (EP)—A statement expressing concern about the increased acceptance of astrology and challenging the "pretentious claims of astrological charlatans" has been issued by 186 scientists.

"We are especially disturbed by the continued uncritical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines and book publishers," the statement said.

It appears in a special issue of *The Humanist* magazine, published here, which contains several articles raising objections to astrology.

In drafting the statement, Dr. Bart Bok, former president of the American Astronomical Society and professor emeritus at the University of Arizona, said, "Those who wish to believe in astrology should realize that there is no scientific foundation for its tenets . . . and indeed that there is strong evidence to the contrary."

During the past 10 years the U.S. has witnessed "an alarming increase in the spread of astrology," Dr. Bok said. "This pseudoscience seems to hold fascination especially for people of college age who are looking for firm guideposts in the confused world of the present."


NOTE:

We in Toronto have to wonder at the ridiculous "sun signs" broadcasts over CFRB and the gullibility of people who listen to and believe them.

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WRITING SEMINAR

NORMAN ROHRER of Christian Writers' Guild will be at

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to conduct a seminar in the techniques for writing inspirational material. Helpful for beginners as well as published writers.

SATURDAY, FEB. 28, 1976

MAHOOD HALL

9:30 a.m.-12:00 noon

1:30 p.m.- 5:00 p.m.

Registration fee, \$10.00, payable on arrival.

Covers the cost of lunch and printed materials to be distributed at the seminar.

Mr. Rohrer offers a free critique of a piece of writing to those who attend.

For further information write:

Mr. N. Rohrer
Christian Writers Guild
Box 707-F

La Cañada, Ca. 91011

Or contact Mr. Percy at O.B.C.



DECISION SCHOOL OF WRITING held at O.B.C. in July 1975



ALUMNI OF THE YEAR

Usually it is Alumnus of the Year, but for 1975, it had to be Alumni of the Year, and the honour went to

REV. & MRS. DOUGLAS C. PERCY

Doug '36, and Betty '35, have had an unusual connection with Ontario Bible College through the years. As students, Betty was College pianist, while Doug served on the Student Council. Betty also had the unique distinction of being pianist at 25 consecutive graduation services, as well as several others during student years.

Why was this couple chosen "Alumni of the Year"? Perhaps a survey of their lives and a review of their contributions to the work of the Lord will give us an answer.

BETTY PERCY, A.T.C.M. '35

Betty was a musical prodigy, and at 11 years of age attained the A.T.C.M. (now A.R.C.T.) degree with the highest honours in Canada. The late Sir Ernest McMillan took a personal interest in the young musician and encouraged her career.

But it was the influence of Dr. Oswald J. Smith '12, that led Betty into a new career—using her gifts and talents for the Lord.

She used them in Inter School Christian Fellowship, and here met Doug, beginning a friendship and relationship that has now spanned 43 years. And 27 of those years have been spent at O.B.C. where she has used her music to the glory of God.

Her ministry in music, both teaching and playing; as a missionary; and as a speaker has been a blessing to many. Particularly during these recent years, while battling the inroads of cancer and undergoing four operations, she has demonstrated a deep and abiding faith and an unwavering confidence in God, which she has shared with many.

For the big Homecoming night, Betty showed once again the indomitable spirit that has so characterized her life, appearing in public for the first time in over two months, to share in the honour with her husband. Few people have contributed to



Betty & Doug Percy being congratulated by Ione Essery.

Ontario Bible College as Betty has done, and the Alumni recognized and paid tribute to this contribution on that emotion packed night.

DOUG PERCY '36

Doug was converted as a teenager, led to the Lord by high school teacher J. C. Harstone. It was the latter and his wife who had a profound influence on the young Christian.

Two months after his conversion, Doug met Dr. Howard Guinness who had been sent to Canada in 1929 to form Inter Varsity and Inter School Christian Fellowship. He also had a vision for a Christian Summer Camp. Doug assisted in the founding of Pioneer Camp and in the forming of the initial I.V.C.F. groups in Toronto.

His ministry has included pastoral work, missionary service in Africa, Conference speaking and teaching Missions at O.B.C. He is the author of four novels, one biography, a two-volume commentary of the Old Testament in Hausa, and has "ghost written" five of the Elmore Harris series of books published by Ontario Bible College. A history of the Shantymen's Christian Association will soon be published.

At O.B.C. he has served the administration as Director of Public Relations and Editor of this magazine.

So Doug and Betty have a unique place in the annals of O.B.C. For 27 years they have served as a husband and wife team that has no parallel in the history of the College. They are indeed "Alumni of the Year."

About 200 alumni and friends turned out to honour Doug and Betty on October 17. If you weren't there, perhaps you'd like to write a letter to share in this happy honour. I'm sure they would appreciate it.

Marlene Williams
Assistant Editor

AN OPEN LETTER TO O.B.C. ALUMNI:

Our Dear Friends:

We are getting to that age when shocks take their toll of nervous, emotional energy. The shock of October 17, when through your representatives you elected us Alumni of the Year, has produced just such a reaction.

In the aftermath of the reaction, however, there is a warm, glowing feeling of friendship and fellowship as we realize the honour done to us.

We could name many others of our Alumni family whose lives and work are more noteworthy. Perhaps our long tenure office as a man and wife team (we are in our 27th year) may have had something to do with our being chosen.

But to all of you we offer our sincere appreciation and thanks for the honour accorded to us. And as we do, we pledge afresh our love and loyalty to the College, the Alumni and the great work that continues to be done here.

Special thanks go to Ione Essery, Marlene Williams and the Homecoming Committee who managed to keep it all a secret from us!

God bless you and keep you all in His love and care. Let us all be faithful in our devotion to Him and service for Him.

But please—no more shocks!

Sincerely yours,
Doug & Betty Percy



Chancellor S. L. Boehmer led the "This Is Your Life" for the Percys as Alumni of the Year.



Vera Tyler '37 spoke for her husband Bill '36 and herself of 41 years of friendship with Doug and Betty.

OUR ALUMNI—

INTERESTING PEOPLE WITH INTERESTING JOBS!

Terrestrial Science Head

DR. KER THOMSON has a "family" relationship with O.B.C. His sister Ruth Thomson, B.Th. '62 serves with Wycliffe Bible Translators in Brazil. His wife Grace (Self '49) looks after him and their family, while he pursues a most unusual career.

As Director of Terrestrial Sciences of the Air Force Cambridge Research Laboratories at Hanscom Field near Bedford, Mass, he helps keep track of earth disturbances, earthquakes, land movements and other puzzling disturbances that can affect the human environment.

This tall, 6'7", Canadian, his wife and family are dedicated Christians, active in church and school and keeping Christ at the centre of all they do.

The Sunday Sun in Lowell, Mass. carried a long article on this unusual Canadian Christian scientist and his family. We are glad that O.B.C. is a part of it.

Missed or Messed Your Goals?

You need goals to aim at. In your personal life, your work, your church. Unfortunately too many people aim at nothing. And hit it.

Ian Percy, B.R.E. '69 got interested in psychology while at O.B.C. due to the encouragement and help of Prof. Glenn Taylor. At the University of Windsor he majored in psychology (B.A.) and organizational psychology (M.A.).

He formed Ian Percy Associates, and with other capable men, began to help in hospital administration, counselling and small group seminars.

Then Church and Christian groups began to seek the aid of the associates, and "Creative Church Growth" has become a major interest and phase of their work.

Rev. Chuck Congram, M.Div., also a grad of O.B.C. in 1968, works in the Church Growth Seminars with Ian, and the responses have been excellent.

The Christian perspective works well in business, as comments and commendation attest. Is it a cliché to say it works in the church too?

For any pastors or professional groups interested in goals, development and improvement, write for literature from Ian D. Percy Associates, 411 Riverside Dr. East, Windsor, Ont. N9A 2S9.

Now This Is Retirement!

When Stan Young graduated in 1936, he was full of zeal and energy for the work of God.

His mission field was Florida, and for 38 years he preached and preached and preached.

When open heart surgery in 1974 reduced his energy but not his zeal, Stan retired. Only to join "Seamen's Ministry" of the Tampa Bay Baptist Association.

With around 5000 ships a year entering Tampa Port, he doesn't lack for opportunities to share his faith—to a great variety of nationalities.

Literature, a telephone ministry and personal contacts keeps another alumnus on the firing line. And he still fills Florida pulpits on Sundays.

Now that's Christian retirement!

Climbing the Pinnacle

Pinnacle is a place and an experience. It's a camp at Voorheesville, N.Y. and it is the ministry of Rev. Bill James '51.

About 1500 teenagers and adults find a spiritual pinprick at Camp Pinnacle during any average summer. During the fall and winter, another 1000 are accommodated in retreats and sports activities.

Not too many of us can reach 2500 people a year, as Bill does, and see them challenged for Christ, and started in Bible study, missions and Christian witness. The thrill is to see so many going on with God.

Such a full time job leaves little spare time. What there is, Bill gives to Albany Bible Institute where he teaches in the Evening School.

Reaching a pinnacle means climbing, and climbing is hard work.

But that's what Christian service is all about, being "instant in season and out of season." That's what O.B.C. training is all about too!

ALUMNI: If you know of any of our grads who do interesting or unusual things; or work that is being blessed of God, let us know about them. We are one body and can rejoice, praise and pray together. (Ed.)



Bill Crump '49 gave a wonderful accolade to Betty, with whom he worked in the Music Dept. for many years.



Carolyn Foster, B.S.M. '75 remembered "Aunt Betty" as a mother and teacher, while her own mother served in Africa. Carolyn was one of scores of students who have lived with the Percys.



Registering for Homecoming.



Old friends and new—this is the Alumni.



Alumni crowded into McNicol Hall for their two special days.



Hawaiian Island Mission personnel. At centre is Director Ed Todd '41 and Mrs. Todd. Included also are O.B.C. grads Jane Dale and Dawna Bucknam.

A NOTE TO OUR ALUMNI WHO ARE ON THE MOVE

Please remember that changes of address take about six weeks to be programmed through the computer after they reach us.

We ask your patience if some mail slips through during that time.

Be assured, we are working on it.

Also we would remind you that changes that we receive with only the new address given cannot be processed. We must have your previous address in order to "find" you in our mailing code book.

The best procedure is to clip the address label from a Recorder or other piece of mail, and send it, along with your new address to the Alumni Office or the Editor of the Recorder.

Thanks.

Ione Essery

CHRISTIAN (?) GROUP TAKING 'HIM' OUT OF HYMNALS

DURHAM, N.C. (EP)—If humans are created "in the image and likeness of God," then the Creator must be both masculine and feminine, says a group of students at Duke University who want to take the gender out of hymns, Bible passages and prayers.

The Rev. Robert Young, Duke chaplain, said his group is rewriting hymns, prayers and scripture not to "neutralize God," but to be more positive than that. Ultimately, he said, an entire "nonsexist Bible" may develop.

The Duke group has converted John 15:13 to say: "Greater love has no one than this that one should lay down one's life for a friend."

However, the ritual still reads: "Glory be to the Father and to the Son and to the Holy Ghost."

How people create meaninglessness!

ON THE HOME FRONT

□ MISS JOAN ALTON, B.R.E. '75, in secretarial work at Emmanuel Bible College, Kitchener; and Children's Church Co-ordinator at Forward Baptist Church, Cambridge-Galt, Ont.

□ REV. RONALD ANGER, B.R.E. '72 was ordained at The Peoples Church, Toronto on February 26. He is currently the Campus Life Director for Youth for Christ in Mississauga, Ont.

□ MISS MURIEL BARBER, B.R.E. '71, received the B.Sc. in Pharmacy from the University of Toronto on May 30.

EVERYONE NEEDS SOMEONE

People need people
and friends need friends,
And we all need love
for a full life depends

Not on vast riches or great acclaim,
Not on success or on worldly fame,
But just in knowing that someone cares
And holds us close

in their thoughts and prayers—
For only the knowledge that we're
understood

Makes everyday living
feel WONDERFULLY GOOD,

And we rob ourselves
of life's greatest need
When we "lock up our hearts"
and fail to heed

The outstretched hand reaching to find
A kindred spirit whose heart and mind
Are lonely and longing to somehow share
Our joys and sorrows and to make us
aware

That life's completeness
and richness depends
On the things we share
with our loved ones and friends.

Helen Steiner Rice

□ MRS. WILFRED BAUMAN (ELVIE ENGSTROM '45) received the Master of Library Science degree from the University of Toronto in June.

□ MR. PETER BLOOM '65 has been appointed Principal of Beaver Christian School in New Brighton, PA. U.S.A.

□ MR. TOM BRELSFORD '62 was ordained on June 17 and is now pastoring Mountainview Baptist Church, Georgetown, Ont.

□ MR. & MRS. CLARENCE CAMERON '49 in Pontiac, Mich. commenced their ministry as directors for C.E.F. of Oakland County, Mich. in July.

□ REV. & MRS. JAMES CLEMENS '57 (CATHERINE BIRRELL '58) commenced their ministry at Westboro Baptist Church, Ottawa in September.

□ REV. CARL W. CRATE, B.Th. '58, pastoring Onward Gospel Church, Verdun, Que. was elected for a second year as President of the Associated Gospel Churches of Canada at their annual conference held in July.

□ REV. & MRS. GARRY EASON, B.R.E. '67, commenced their ministry at West Haven Evangelical Free Church, West Haven, Conn. in August.

□ REV. & MRS. FRED D. ELLIOTT '62-'68 commenced their ministry at Parklawn Baptist Church, Toronto, on August 16.

□ MISS JOYCE HATCH '53 received the B.A. degree in English from the University of Western Ontario and is now studying at Althouse College for a teaching degree.

□ REV. & MRS. FRANK HOGUE '47 have retired from active service after being with the Shantymen's Christian Association and holding pastoral charges in Minnedosa, Wheatland and Anola, Man., and Mallaig, Ont. They will live in Wheatland, Man.

□ MR. DICK HOUSER '68 received the B.A. degree in Anthropology from McMaster University in November and is now attending the University of Toronto Faculty of Education.

□ REV. GORDON LEAN '53 began his ministry at Crossfield Baptist Church, Crossfield, Alta. in August.

□ MR. FOO LIEW, B.Th. '74, began his pastoral ministry at Cedarside Baptist Church, Flesherston, Ont. on September 1.

□ MR. & MRS. WALTER LITKE, B.R.E. '73, serving a two-year term under the Mennonite Central Committee in Prince Albert, Sask.

□ DR. DONALD A. LOVEDAY '37 began his pastoral ministry at Eglinton Baptist Church on June 15.

□ MR. IAN McALPINE, B.Th. '70 is in charge of the Anglican Church, Ayr, Ont.

□ MR. RAYMOND MCCREADY, B.R.E. '70, commenced his ministry as Youth Pastor at Temple Baptist Church, Sarnia in June.

□ REV. & MRS. ALLAN MCGUIRL, B.R.E. '72 (FLORRIE ROUT, B.R.E. '67) began their ministry at Mountain Gospel Church in Hamilton, in September.

□ REV. DOUGLAS PERKINS '64-'65 commenced his ministry as Pastor of Christian Education at Oxford Baptist Church, Woodstock, Ont. in July.

□ MISS JANET POTZ, B.S.M. '74 received the B.A. degree from the University of Waterloo in October and is now attending the University of Western Ontario.

□ REV. & MRS. WAYNE RHODES, B.R.E. '68 (RUBY LISK '66-'68) commenced their pastoral ministry at Bradburn Memorial Independent Methodist Church, District Heights, Md. in August.

□ MR. ROBERT THOMAS, B.R.E. '75 is the Assistant Pastor at Grace Community Church (A.G.C.) in Kingston, Ont.

□ REV. WINSTON THURTON, B.R.E. '74 commenced his ministry at O'Connor Hills Missionary Church, Toronto, in July.

□ MISS SONIA WELLS, B.R.E. '75 was appointed Director of Christian Education at Essex Baptist, Essex, Ont. in May.

□ REV. & MRS. EDWARD KNECHTEL '28 retired from Brazil, S.A. after 40 years of service under G.M.U. and are now living in Chattanooga, Tenn.

□ DR. S. HERBERT COCKBURN '39 is the Associate Pastor of First Baptist Church, Richmond, Va.

□ MR. & MRS. RAYMOND MILLER, B.R.E. '74 commenced their ministry at Emmanuel Baptist Church, Exeter, Ont. on October 12.

□ REV. LAWRENCE MEAD, B.R.E. '70 was ordained on November 10. He is pastor of Hillsborough Baptist Church, Hillsborough, N.B.

□ REV. JOHN WEILER, B.Th. '69 began his pastoral ministry at Wheatley Baptist Church, Wheatley, Ont. on October 7.

TO THE FIELD

□ MISS PHYLLIS BRUNTON, B.R.E. '70, to Bolivia, S.A. in August.

□ MR. & MRS. PAUL BUCKNAM '75 (H.I.M.) to Maui, Hawaii in August.

□ MISS PEGGY DEGNAN '44 (B.M.M.) returned to Venezuela, S.A. in September after a six week holiday in London, Ont.

□ MISS ESTHER GRANT '57 (S.I.M.) returned to Niger Republic in September, following a mini furlough in Toronto area.

□ REV. & MRS. DAVID JAMIESON, B.R.E. '73, (SHERRY, B.R.E. '71) to Jamaica, W.I. (B.M.M.) in June.

□ MISS AUDREY MAW '65-'66 (B.M.M.F.) to Nepal in May.

□ MISS ALICE PENNER '73-'74 (W.B.T.) to the Philippines in July.

□ MISS FLORENCE PLETSCH '49 (C.B.O.M.B.) returned to India in October following a 3 month furlough in Calgary, Alberta.

□ MR. & MRS. DAVID WOODWARD (BETTY GILLMAN '40) to Taiwan in August.

□ MISS RUTH LOCKHART, B.R.E. '75, (O.M.F.) to Nanae Chefoo School, Hokkaido, Japan for one year as a nurse and dorm supervisor, in August.

□ MISS DIANA AMOS '71-'72 (A.E.F.) to the Communications Centre in Johannesburg, S. Africa, in December.

□ MISS EVELYN ARMSTRONG '57 (O.M.F.) to Manorum Hospital, Thailand, on Oct. 11.

ON FURLOUGH

□ MISS MARION COWAN '47-'49 (W.B.T.) from Mexico in September.

□ MR. & MRS. TOM LEE (MAUREEN SMITH '61) from Papua, New Guinea (W.B.T.) in December.

□ REV. & MRS. DONALD MacKENZIE, B.Th. '58 (DORIS VANCE '46) from Kenya, Africa (A.I.M.) in July.

□ MR. & MRS. JUDSON MERRITT (KATHLEEN HENDERSON '35) from Rhodesia, Africa (A.E.F.) in December.

□ MR. & MRS. JACK PHILLIPS '53 from Kent Academy, Nigeria (S.I.M.) in July.

□ MISS KATHARINE PROWSE '53 (S.I.M.) from Nigeria in September.

□ MISS PEGGY RADCLIFF, B.R.E. '69 (G.M.U.) from Brazil, S.A. in September.

□ REV. & MRS. LESLIE SHIEL '54 (STELLA GRUNDY '55) from Peru, S.A. (R.B.M.U.) in August.

□ MISS JANETTA SMALL '55 (S.I.M.) from Jos, Nigeria in October on a mini furlough.

□ MR. & MRS. HUGH WORSFOLD '53 (OLIVE RICHARDS '54) from San Jose, Costa Rica in November on a mini furlough.

□ MISS HELEN TRIP, B.Th. '60, from Heerlen, Holland (W.E.F.) in September on a three month furlough.

□ MR. & MRS. ROGER POWELL, B.R.E. '71 (JOAN OXFORD, B.R.E. '69) from the Alliance Academy, Quito, Ecuador (C.&M.A.) in September.

□ MISS CATHERINE FERGUSON '51-'53 (S.I.M.) from Ethiopia in July.

MARRIAGES

□ MRS. MARGARET BRAGG '49 to MR. GEORGE BARTLETT, on June 7 at Bethel Baptist Church, Fort Frances, Ont.

□ MISS JOAN COLLINS '62 to MR. DENNIS SAVAGE at Armour Heights Presbyterian Church, Toronto, on August 30. MISS GAIL KINGSLEY '62 was a Bridesmaid.

□ MISS MARILYN KILBEY, B.R.E. '72, to MR. GILBERT MacCORMACK, on September 20 in Timmins, Ont.

□ MR. MARK ORMISTON '72-'73 to MISS CATHERINE WALKER at Northminister Baptist Church, Downsview, Ont. on August 30. MR. WARREN ADAMS of the O.B.C. music faculty, was Soloist and MISS BETTY PLAXTON '76 was the Organist.

□ MISS BEVERLY PETKAU, B.R.E. '74 to MR. BRIAN LARMOUR, B.Th. '75, in Fairview Mennonite Brethren Church, St. Catharines, Ont. on October 10. MISS DEBRA FAST, B.R.E. '74, and MISS MARGARET JANZEN '75 were Bridesmaids. MR. CLIFFORD PEAT '76 was Best Man and MR. PAUL WARTMAN '76 was an Usher.

□ MISS JANET PHILPOTT, B.R.E. '75, to MR. HAROLD KOUWENBURG on August 22 in St. Paul's Presbyterian Church, Otawa. MISS ANNE BLACK, B.R.E. '74, was Maid of Honour. MISS JANET POTZ B.S.M. '74, was a Bridesmaid. MISS LOIS EAGLESON '72-'73 and MISS EDITH NORMAN '76 sang.

□ MISS MARILYN BECK, B.R.E. '75 to MR. BARRY DIXON, B.R.E. '75, at Main St. Baptist Church, Saint John, N.B. on November 15. MISS BARBARA LAMMERT, B.R.E. '75 was Maid of Honour.

□ REV. ROY HIRON, B.Th. '71, to MISS MURIEL BAKER at Bethel Bible Church, Toronto on October 4.

BIRTHS

□ To MR. & MRS. DONALD BLAIR, B.Th. '72 a daughter, Kimberley Joy, on August 29 in Cobourg, Ont.

□ To MR. & MRS. WM. BONIKOWSKY, B.R.E. '70, (JOY McCALLUM '67-'69) a son, Timothy John, on July 3 in Vancouver, B.C.

□ To MR. & MRS. ROBERT DOBSON '70 a son, Jeffrey Robert, on June 25 in Toronto.

□ To MR. & MRS. LLOYD DRURY, B.Th. '75, (MARJORIE PEARCE '70-'71) a daughter, Ruth Anne, in Edmonton, Alta. on May 12.

□ To REV. & MRS. GARRY EASON, B.R.E. '67, a son, Bradley Dana, on April 28, 1974 in Moline, ILL.

□ To MR. & MRS. GARY HANDY (MAY-BETH KNIGHTS, B.R.E. '69) a son, Kirk Scott, on August 18 in Bracebridge, Ont.

□ To MR. & MRS. JOHN KING '71 a son, Lance Jonathan, on July 14 in Peterborough, Ont.

□ To MR. & MRS. CHRIS LACHONAS (CAROL LECK '63) a son, Stephen Christopher, on July 22 in Pasadena, Calif.

□ To MR. & MRS. DAVID LOVE, '68 a son, Jonathan David, on September 22 in Toronto.

□ To MRS. & MRS. IAN McALPINE, B.Th. '70, a son, Jonathan Mark, on August 13 in Cambridge.

□ To MR. & MRS. JIM McINNES '67 (PAT RICHARDS '65) a son, James Duncan, on September 21, in Costa Rica, C.A.

□ To MR. & MRS. GEORGE MYERS, B.R.E. '73 (LINDA, B.R.E. '73) a son, Timothy Edward, on August 13, in Toronto.

□ To MR. & MRS. DON THEOBALD, B.Th. '72 (MARLENE KERSHAW, B.R.E. '72) a daughter, Katherine Elizabeth, on April 10 in Etobicoke, Ont.

□ To MR. & MRS. ALEX THOMPSON, B.Th. '73 (SHARYN MOWBRAY, B.S.M. '72) a son, Paul Andrew, on September 8 in Etobicoke, Ont.

□ To MR. & MRS. SANDY YOUNG, B.Th. '74, a son, Alistair George, on July 24, in Montreal, Que.

□ To MR. & MRS. PAUL BROWNSON '65-'66 a chosen daughter, Joy Annette, on September 2 in Prospect Heights, Ill.

□ To MR. & MRS. BRYAN KUEHL (RUTH WILLSON, B.R.E. '71) a daughter, Kristen Dawn, in Chapleau, Ont. on September 17.

□ To MR. & MRS. CHARLES TINDALE (CORAL WRIGHT '69-'71) a son, Matthew, in September, in Toronto.

DEATHS

□ MRS. MICHAEL BILLESTER (AMANDA BARR '22) on March 20.

□ MRS. HELEN CHAMBERS, wife of REV. A. GORDON CHAMBERS '31 in Stratford, Ont. on July 31.

□ MRS. B. GUTHRIE FAY (ANNIE MASON '17) in Long Beach, Calif. on April 4.

□ MRS. L. P. FISHER (DORA HOWE '35) in Vancouver, B.C.

□ MRS. J. A. GRANT (MARTHA JOHN-SON '32) in Ottawa, Ont. in August.

□ REV. WILLIAM R. HELMER '38-'41 in Whitby, Ont. on August 10.

□ MRS. HENRY KELLEY (MABEL JONES '32) in Aylmer, Ont. in 1975.

□ MR. THOMAS KIRCHEN, husband of MRS. T. KIRCHEN (JANET VANDERWELL '29) in Willowdale on July 2.

□ REV. PERCY NEAR '12 in Scarborough, Ont. on August 11.

□ MRS. JACOB RAHN (MARIE HEIPEL '24) in August in St. Jacobs, Ont.

□ MR. EMERSON STAFFORD '39 in Fergus, Ont. on May 13.

□ MR. ERNEST SHINGLER husband of EDITH SEAGER '37 in England on August 20.

□ MRS. F. STEEDMAN (MARJORIE PALMER '21) in Toronto.

□ MRS. JACK WRATTEN (AUDREY HANNA '54) in Brantford, Ont. on August 25, the result of a car accident.

□ MISS TIEN FUH WU '11 in San Francisco, Calif. in August.

□ MISS MYRA DEVITT '13 in Sarnia, Ont. in August.

□ MRS. A. J. SCHULTZ (ALICE LEACH '12-'13) in Kitchener, Ont. on September 26.

□ MISS KATHLEEN WAGNER '52 in Toronto on September 29.

□ MR. GEORGE NETHERCOTT '44, former Secretary-Treasurer of the H.I.M. in Willowdale, on October 10.



Dr. H. Sydney Hillyer

Longtime friend, teacher and corporation member of Ontario Bible College, Dr. H. S. Hillyer died on September 16, 1975.

Dr. Hillyer's life and love was missions. He served with the Canadian Baptist Overseas Mission Board in Bolivia from 1922 until 1947. During that time he founded the Southern Cross, one of the first missionary radio stations, wrote two books and published Christian literature.

In 1947 he became Associate Secretary of the C.B.O.M.B., and in 1952 succeeded Dr. J. McLaurin as secretary.

From 1953-1957 he taught Missions at O.B.C., and from 1953-1971 was a Corporation member.

While he officially retired in 1963, he continued preaching and pastoral work almost to the time of his death.

Our love and sympathy go out to Mrs. Hillyer and the family.

His memory will live on in the works that do follow him.

BOOKS

VISIT OUR BOOKSTORE, PHONE OR WRITE FOR GOOD BOOKS, GOOD GIFTS.

THE DIVINE "YES!"

For 14 months, Dr. E. Stanley Jones hovered between life and death, as his body fought the results of a crippling stroke. His body succumbed; his spirit triumphed, and this book "The Divine Yes," is the record of that triumph.

It is the distillation of a lifetime of service for the Lord Jesus Christ, culminating in this one, last, climactic experience.

Here is a book for anyone experiencing the limitations and weaknesses of body, mind or spirit. This reviewer has read hundreds of books, but few have reached the pinnacle that the last will and testament of Dr. Jones does. It was read to a loved one the night before cancer surgery that held little hope of recovery. It was the means God used to encourage, strengthen and bless.

Everyone should read it. Special cases of need must read it. And each one will find, as the author did, that "The 'Divine Yes' has at last sounded in Him, for in Him is 'yes' that affirms all the promises of God." (2 Cor. 1:19, 20—Moffatt).

(G. R. Welch Co. Ltd., Price \$5.95)

HORIZON HOUSE PUBLISHERS

A new Christian publishing enterprise (Horizon House Publishers, Box 800, Beaverlodge, Alberta) provides new hope and outlets for Canadian writers. Already three books from them are out. Available at O.B.C. Bookstore.

My God Can Do Anything, by Clarence Shrier, Price \$1.50. A Canadian businessman who found God can do anything, travels around the world to tell people so. A simple biography of simple faith.

Beyond the Tangled Mountain, by Douglas C. Percy, Price \$1.95. Paperback edition of a thrilling, true-life missionary novel, sequel to **Hidden Valley**, **When The Bamboo Sings** and **Flight to Glory**.

Tell Tales That Are True, by Arthur H. Townsend, Price \$1.50. Story sermonettes that only a real story teller would write. Since they are true, they carry truth with them. Interesting.

HERALD PRESS

Quench Not the Spirit, by Myron S. Augsburger, Price \$1.75. Did you know you could "insult" the Holy Spirit? Or grieve, lie to, tempt, resist Him? Or honour His blessed Person? Dr. Augsburger does not follow the popular, modern trend on this vital subject, but remains on the solid, Biblical teaching we need.

INTER-VARSITY PRESS

Journey With David Brainerd, by Richard Hasler, Price \$2.50. David Brainerd's life and ministry were both brief. But his impact upon North America and its native Indian people was profound. The secret of his life and success is found in these 40 gems from his diary and letters. To read it is to be convicted. To grasp it is to be challenged to "forget the world and be swallowed up in a desire to glorify God."

I Saw Heaven Opened, by Michael Wilcock, Price \$3.95. One of the "Bible Speaks Today" series edited by John R. W. Stott. While this is a study book on Revelation, it is also easily read, imaginative and perhaps gives new insights into what the author calls "God's gorgeous picture book."

No Final Conflict, by Frances A. Schaeffer, Price \$1.25. Once more the great protagonist for the Christian faith declares the Bible to be without error in all that it affirms, whether it touches science, history or religion.

Scripture Memory 101, by John W. Alexander, Price 25c. A simple, basic course in memorizing the Bible. An emphasis that is missing today. Try it, you'll like it. And benefit from it.

Jeremiah, Meet the 20th Century, by James W. Sire, Price \$2.25. Here are 12 studies (with room for notes) from Jeremiah as he might preach to the 20th century man. This is a true, good "work" book, not for reading in an easy chair.

The Problem of Wineskins, by Howard A. Snyder, Price \$3.95. Does the modern structured church bother you or lull you to sleep? Or does it help you fulfill yourself and make full proof of your ministry? The Wine (the Gospel) and the Wineskins (the man-made structured church) are not always compatible. Ministers and church leaders should read this.

One Way to God, by Brian Maiden, Price 25c. A good, give-away message that affirms Jesus Christ is the way, the truth and the life.

The Singer, by Calvin Miller, \$3.95. A different book, a poetic narrative fantasy that makes the Singer the Earthmaker's son, a metaphor of the incarnation and redemption. Good for the real reader.

KEATS PUBLISHING INC.

How Can You Be Sure You Are a Christian, by Dr. Bob Dryburgh, Price \$1.75. Dr. Dryburgh (of London, Ont.) is a local chiropractor who gives a great deal of time to Global Outreach Inc. Here he deals with the personal certainty available in times of complexity and uncertainty.

Woman Liberated, by Lois Gunden Clemens, Price \$1.75. While we have had a plethora of books with variations of this theme, Mrs. Clemens adds the dimension of a Biblically oriented liberation not seen in most of the others.

TYNDALE HOUSE PUBLISHERS

Raising Children, by Linda Raney, Price \$2.95. Successful motherhood is impossible without full-time commitment to God. This is the theme of 12 well known women today. A book to encourage mothers-in-God.

Thirty Days to Spiritual Power: Insights from Joshua and Judges, by Dr. Alan F. Johnson, Price \$2.95. A "national" message from the living Book of the living God to people of today. A chapter a day makes a good study.

How to Handle Pressure, by Clyde M. & Ruth E. Naramore, Price \$5.95. Anyone can combine psychological and Biblical principles to handle the pressures which attack modern man. Personal, family and business stress all bow before these principles, say these famous authors.

Christianity Is Jewish, by Edith Schaeffer, Price \$5.95. Another good Schaeffer book which draws the Old and New Testaments tightly together around the theme of sacrifice. It traces how God progressively revealed the plan of salvation to His people and in it revealed Christ.

Biography of a Graet Planet, by Stanley Ellison, Price \$3.95. A book on prophecy that gives a breathtaking panoramic overview of this planet—past, present and future. A premillennial, and evidently dispensational viewpoint. Well written and indexed.

Confident Children and How They Grow, by Richard L. Strauss, Price \$5.95. Dramatically successful principles for helping parents. Based on the scriptures, they are understandable and practical, providing a model for successful parenthood.

How Come It's Taking Me So Long to Get Better? by Lane Adams, Price \$5.95. The author was a new Christian, who was shocked to find "old carnal nature" asserting itself in his life. Through the years he has made discoveries which transformed his life. He learned that spiritual maturity is a step-by-step process, based on principles of spiritual growth taught by Jesus Christ and practised by the early disciples.

Another Day, Another Miracle, by Cecil McLeod, Price \$2.95. How a lonely woman foresook average suburban living in search of God. And found Him!

How to Keep Away from the Psychiatrist, by Jack MacArthur, Price \$1.95. Not a put down of psychiatry, but a raising up of all that is available in Christ.

Pale Moon: The Story of an American Indian Princess, by Princess Pale Moon, Price \$4.95. A lovely, appealing autobiography that looks into an Indian girl's heart and life.

What Wives Wish Their Husbands Knew About Women, by James Dobson, Price \$5.95. After many years of teaching and counseling, the author believes women often have unique emotional needs and aspirations which their husbands fail to understand and appreciate. Both men and women will find his discussion interesting, often humorous, and immensely practical to everyday living.

G. R. WELCH COMPANY, LTD.

Golden Booklet of the True Christian Life, by J. Calvin, Price \$1.45. Yes—that's John Calvin, and this is the first translation into modern English of his classic work on practical, active Christianity. As real and true today as in 1550 A.D.

Death and the Life Hereafter, by Herbert Lockyer, Price \$1.25. Now 90 years of age, Dr. Lockyer

shares a glowing hope and glorious future that he (and all God's people) inherit in Christ.

Living Promises, by Jo An Summers, Price \$1.25. You believe the promises of God are yea and amen in Christ Jesus our Lord? Here are 848 of them—just a portion of the thousands in Scripture.

The Meaning of Christmas, by Phyllis Hobe, Price \$7.95. A gift book, with original selections by Helen Steiner Rice, Catherine Marshall and other well-known contemporary and classical writers. Beautiful.

The Making of a Missionary, by J. Herbert Kane, Price \$2.95. Dr. Kane adds a necessary volume (and to his own stature as a forthright missionary writer and analyst) to the literature for missionaries in today's world. It will spur, kindle, challenge and enlighten. No small feat for any book!

A World to Win, by R. S. Greenaway, Price \$3.95. 11 articles by 6 outstanding writers on "preaching world missions today". Pastors, take note.

The Flame Still Spreads, by David Coomes, Price \$1.75. In Western Canada, U.S.A., Latin America, Africa, Asia, Indonesia and Europe, revival fires are burning. Here is an all too brief summary of the outstanding events of today.

Hensi's New Life, by Maria Anne Hirschmann, Price \$4.95. A love sequel to "Hansi, The Girl Who Loved the Swastika," this book continues her story of new life and love in Jesus Christ.

Prison Letters, by Corrie ten Boom, Price \$3.95. Some of the letters that Corrie ten Boom shared during her imprisonment. They will speak to your heart.

Who Am I? by Norman Grubb, Price \$1.95. A man who not only found the answer, but has lived his life for more than 80 years, shares his experiences with us. Here is a lifetime of spiritual insight.

In the Beginning, God, by Clifford Wilson, Price \$2.50. Some interesting, factual, scientific answers to questions that always arise about creation's time, the flood, the table of nations and other Genesis accounts. Very well done.

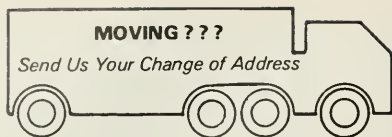
Noah's Ark, Fable or Fact? by Violet M. Cummings, Price \$1.50. A fresh compilation of the facts and claims regarding the Ark. An intriguing, thrilling story of high order. Better than a "whodunit," and an eyepener for the Bible student.

Discipling the Nations, by Richard R. De Ridder, Price \$4.95. This is a pure "study" book on Missions. Meticulously researched (and footnoted) from mission literature in several languages (German, Dutch, Latin, etc.) it draws the conclusion of the Great Commission as the New Covenant in a fascinating study that covers the Old Testament and New Testament.

Tomorrow's Pulpit, by Alec Gilmore, Price \$3.50. The revitalizing of the pulpit preaching ministry of the church is its theme. With theory and practical suggestions, the author challenges preachers to draw people in, not merely ring them round about.

What About Us Who Are Not Healed? by Carmen Benson, Price \$2.95. An interesting account of the "other side of the story" when God does not heal physically but provides all the grace and miracles necessary to go on with Him.

Into the Glory, by Jamie Buckingham, Price \$5.95. The story of JAARS (Jungle Aviation & Radio Service) of Wycliffe Bible Translators. An exciting story.



STEWARDSHIP

DO YOU HAVE A WILL? IS IT UP-TO-DATE? IS IT LEGAL?

Three questions that need to be asked again. And again. And again.

A sad story has just come to our attention.

A widow had both an attorney and a will. Two wills in fact. Unfortunately she never did get her wills and her attorney together.

She wrote out her will in longhand, then copied it out. But when she died, the two wills were in conflict. They were not exactly the same. No one knew which one was the last. And the witnesses did not witness her signature.

In love she had made bequests to relatives and close friends. And religious organizations were mentioned for the residue.

The confusion made it necessary for the courts to settle what could have been done without problems. Her residual percentages were not exact; valuable antiques were not mentioned. And a long, drawn out probate of her will invoking mounting court and legal costs, began.

DO YOU HAVE A WILL?

IS IT UP-TO-DATE?

DOES IT DO WHAT YOU WANT IT TO DO?

Take a little time, a little thought and a little expense NOW, and be sure that you are a faithful steward for the Lord.

We have helped many, many people as they plan their wills. If we can be of any help to you by counsel or recommending a lawyer, please feel free to let me know.

Our department stands ready to serve you. We are "your servants for Jesus' sake."

Please phone or write and we will see you immediately. Whatever you do—DO IT NOW.

Sincerely your friend,

Melvin L. Steinmann

Mel Steinmann
Executive Director of Stewardship

CLIP AND MAIL

Mr. M. L. Steinmann
Executive Director of Stewardship
Ontario Bible College
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Toronto, Ontario M5R 2S8

- ☐ WHO HAS MADE YOUR WILL?
- ☐ GIVING THROUGH YOUR WILL
- ☐ GIVING THROUGH ANNUITIES

Please send the booklets I have checked. I would also like to talk to you. Please call. ☐



Mr. Mel Steinmann

NAME _____

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Postal Code _____

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